Our Sunday Visitor

In Three Sections — Fort Wayne Diocesan Edition — News Section

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Official

Franklin's Message

Be sure to read the words of Benjamin Franklin at the top of the first page of this week's Religious Section. We are taking for granted that every reader is perusing the article appearing at the foot of page one, which deals with the subject matter of the panel discussion on page 7

During 1953 we shall discuss, week after week, the Liturgical Year. We want it used once a week in every Catholic high school, and want Discussion Clubs to follow these articles to see if they can answer every question asked in the panel discussion.

The Bishop is eager to know which pastors have in their regular set of Sunday envelopes those which we use during Lent for special national and diocesan causes.

Listen to the *O.S.V.* Catholic News program over WKJG, Fort Wayne, at 6 p.m. on Saturday; and to the Rosary program over Station WGL, Fort Wayne at 6 p.m. on Sunday.

In television areas, the Catholic Hour may be seen throughout the month of January on Sunday at noon over the National Broadcasting Company outlets. Bishop Sheen may be seen every Tuesday at 7 p.m., CST.

Prayers are requested for William Doody, of Whiting, who was buried last week. He is the father of the Rev. Timothy Doody, of St. Luke's parish, Gary. Pray also for Peter Hammes, brother of the Rev. Joseph Hammes of Crown Point.

Lincoln Bust For English Seminary

London—(NC)—A bronze bust of Abraham Lincoln, bigger than life-size, is soon to be installed in Ushaw College, County Durham, senior school and seminary of the North of England.

It is the gift of Joseph Scott, Los Angeles lawyer, who was a student at Ushaw.

Air Of Expectancy Pervades Rome As New Cardinals Arrive For Consistory

Rome —(Radio, NC)— An air of expectancy and anticipation pervaded the Eternal City as the newly named Cardinals began to arrive for the coming Consistory.

Early arrivals here included Cardinals-designate Emile Leger, Archbishop of Montreal, Canada—here since his nomination—Augusto Da Silva, Archbishop of San Salvador, Brazil; Crisanto Luque, Archbishop of Bogota, Columbia; Carlo Della Toree, Archbishop of Quito, Ecuador; John Dalton, Archbishop of Armagh, Ireland; Maurice Feltin, Archbishop of Paris, and George Grente, Archbishop of Le Mans, France.

It was believed definite that Cardinal-designate Aloysius Stepinac, Archbishop of Zagreb, would not come to Rome for the Consistory. The reason is that he would probably not be permitted to return by the Tito government.

The other candidate from a communist country, Cardinal-designate Stefan Wyszynski, Primate of Poland, was expected here following publication of a story to that effect in Paese Sera, communist paper in Rome. Vatican officials had not been able to get in contact with the Cardinal-elect and could give no confirmation. But they expressed hope that the story would prove true.

St. Peter's basilica was the scene of extensive preparations for the ceremony of the Public Consistory on January 15. Damasks were hung, tribunes erected and special seating arrangements worked out as is customary in public papal ceremonies.

A notable departure this time from the Cardinal's Consistory of 1946 is that the Red Hats will be conferred by His Holiness Pope Pius XII from a throne before the Altar of the Chair in the apse of the basilica.

In 1946, the ceremony was held on a specially constructed throne before the main altar. That arrangement gave many more people a chance to view the action from the entire main nave of the basilica and offered a spectacle of tremendous color and grandeur.

The present plans have been requested by the Pope himself in accord with his expressed desire to curtail the pomp and splendor of these ceremonies. Spectators will nevertheless be provided with a magnificent spectacle in the papal procession marking the entry and exit of the Pope from the Basilica.

This procession will be particularly striking after the ceremony when the new Cardinals will join the others in escorting the Holy Father out of St. Peter's. They will then return again in procession to the apse of the church where they will prostrate themselves for a Te Deum. After that they will leave the Basilica in procession and join the Pope for the new Secret Consistory. At this ceremony the new Cardinals will be assigned their titular churches, rings and zucchettos or red skullcaps.

These other events were scheduled to hold the spotlight before the Public Consistory. The new Cardinals were to be notified of their election immediately after the Secret Consistory on Monday. Official messengers were to be dispatched from the Vatican immediately after the Consistory to bring the new Cardinals their "biglietto" or announcement at designated places.

Cardinal-designate J. Francis A. McIntrye, Archbishop of Los

Continued on page 8A

Tito Reported Planning Forcible Expulsion Of Archbishop Stepinac

Paris —(NC)— Cardinal-designate Aloysius Stepinac, Archbishop of Zagreb, may be forcibly expelled from Yugoslavia by Tito, according to a report reaching here.

The report comes from a highly placed official in Belgrade whose name obviously cannot be revealed.

The case of Archbishop Stepinac was taken up at the same meeting of the Executive committee of the Yugoslav Communist Union (formerly party) at which it was decided to break off diplomatic relations with the Vatican, the report states.

Interior Minister Alexander Rankovic proposed at the meeting that the Archbishop be either thrown out of the country immediately or taken back to his prison cell at Lepoglava. He stated that as a pretext the government could charge that the Archbishop had not observed the conditions under which he was released.

Because the Archbishop has talked to foreign newspapermen and other foreigners, Rankovic pointed out, he could be accused of supplying information detrimental to the Yugoslav people and the state.

After a lengthy discussion of the case, the report continues, the committee reached this decision: Archbishop Stepinac will be given 24 hours in which to decide whether he will leave the country "voluntarily" or be forcibly expelled. If he refuses to leave "voluntarily" he will be seized by the police and dumped at the border near Trieste or along the Austrian frontier.

The question of when to hand the ultimatum to Cardinal-designate Stepinac, the report says, was left to Interior Minister Rankovic. He is said to have decided to hold up the ultimatum until the question of Tito's visit to Britain is finally settled.

'That All May Be One'

World Council Of Churches Joins Church Unity Octave

Geneva —(NC)— The Commission on Faith and Order of the World Council of Churches "joins with Christians of many confessions in prayer for the unity of the Church of Christ according to His Will" in the Chair of Unity Octave, it was announced here.

The Chair of Church Unity Octave—observed from the Feast of St. Peter's Chair in Rome, January 18, referred to in non-Catholic circles as the Annual Week of Prayer for the Unity of Christendom.

It was inaugurated at Graymoor, N.Y., in 1908 by Father Paul James Francis Watson, then an Episcopalian, whose entire community entered the Church with him a year later and became known as the Society of the Atonement.

The World Council of Churches, which came into existence at Amsterdam in 1948, is an association of most Protestant and many of the Eastern Orthodox denominations of the world. Its Commission on Faith and Order is concerned with the basic problems of unity, questions of theology and ecclesiastical structure.

In connection with the Octave, the Ecumenical Press Service has called attention to a small brochure published for its 1953 observance by Father Paul Couturier of the Institution des Chartreux at Lyons, France. Among the objects of prayer suggested by l'Abbe Couturier—whose handbook bears an Imprimatur—is the World Council of Churches, which is described as "manifestly a great work of the Holy Spirit."

The booklet asserts that when the prayer for unity becomes general in all Christian confessions, we shall be at the gates of unity. To doubt that would be lack of faith . . . Our task is not to grant but to pray . To grant belongs to God."

Among other invocations, the handbook includes a plea for God's pardon "for all the sinful violence which we Catholics have exercised against our Protestant brethren."

Suggest Five-Point Peace Plan

'Waterfront Priest' Fights Corruption On N.Y. Docks

Newark, N. J. — (NC) — The "spiderweb of crime" around the docks of the New York waterfront was hit here by the Rev. John M. Corridan, S.J., the "waterfront priest."

In a story in the Newark Advocate, Father Corridan offered a five-point plan to clean-up the corruption in dock labor practices.

Present investigation of the dock situation has been aided by the priest who is associate director of the St. Francis Xavier Labor School in New York, but he recalled that investigations in the past have proved "ineffectual and incompetent."

The waterfront situation is "unbelievable," Father Corridan said. Longshoremen have been warned, the priest said, that "there'll be bodies floating in the river when this thing is over."

Pointing out that 90 per cent of the men who work the piers and a similarly large percentage of union and shipping company management are Catholics, Father Corridan asked: "How can Catholics tolerate conditions like this?"

Workers Are 'Fed Up'

The average dock yard worker is "fed up" with racket-ridden and undemocratic union locals, he said. Cooperation between some business men and known criminals make working on the waterfront difficult for the average, honest longshoreman, he told Advocate reporter Dennis Howard.

Father Corridan said that there are signs that the men are beginning to take action themselves through union elections. Further action can be expected in the near future, he stated.

The Jesuit outlined a five-point plan to help clear up the dock corruption.

1) Take the docks out of city politics by turning them over to the Port of New York Authority, known for its impressive record. The priest accused New York City's Dock Department of "apathy and neglect."

2) Outlaw public loading concessions. These are the source of a great deal of waterfront evil, the priest claimed.

3) Register all longshoremen by a state or federal agency. There are probably no more than 19,000 legitimate longshoremen among the more than 40,000 who work the piers, Father Corridan added.

4) Set up a system of seniority rights by checking Social Security records.

5) Develop saner methods of hiring.

To help the hiring process, Father Corridan suggested a division of the waterfront into large sections with central buildings in each section. The central buildings would be placed under the supervision of an agency such as the State Employment Service or the Port Authority.

Father Corridan concluded that these measures, in conjuction with a real waterfront clean-up, the current probers might provide a way to peace on the waterfronts of New York.

INDIA'S FIRST—Archbishop Valerian Gracias, 52, of Bombay, India, who has been named by Pope Pius XII to receive the Red Hat at the Consistory of January 12. His nomination brings to 28 the number of countries represented in the Sacred College of Cardinals. He is the first native of India so honored.—(NC photos)

Funeral Services Held For Father Freiburger

Funeral services were held January 3 for the Rev. Edward J. Freiburger, 72, Allen County native and superintendent of the St. Joseph's Orphanage at Lafayette, who died December 31 at the orphanage rectory.

Born near Fort Wayne, Father Freiburger attended St. Aloysius School at Yoder, later attended St. Joseph's College, Rensselaer, and completed studies for the priesthood at Mount St. Mary's Seminary at Norwood, Ohio.

He was ordained in 1912 at the Cathedral of the Immaculate Conception here by the Most Rev. Herman J. Alerding, then Bishop of Fort Wayne.

After a short time at St. Mary's Church, Decatur, Father Freiburger was appointed superintendent of St. Joseph's Orphanage. He continued to operate the farm and buildings of the orphanage after it closed several years ago.

Surviving are three brothers, Albert, of Avilla, Ignatius, of Fort Wayne, Ambrose, of Yoder; six sisters, Mrs. Clara Cochoit, Fort Wayne, Mrs. Loretta Lambright, Upper Sandusky, Ohio; Sr. Helen Clare, Wilmette, Ill.; Mrs. Priscilla Strack, Arcola, Miss., Rose Freiburger and Stella Freiburger, both of Lafayette.

The body was taken to St. Bonifface Church, Lafayette, where services were held at 10 a.m. January 2. A solemn requiem Mass was celebrated by the Most Rev. John G. Bennett, Bishop of the Lafayette Diocese. The body was then moved to Yoder at St. Aloysius Church, where services were conducted at 10 a.m. January 3. Burial was in the church cemetery.

Need For Understanding

South Bend—The need for a better understanding of the Association of Catholic Trade Unionists was stressed by the Rt. Rev. John S. Sabo, dean of the South Bend deanery, at the quarterly meeting of the Allied Holy Name Society here last week.

Msgr. Sabo pointed out that the association is not a union, as many have misinterpreted the name, but a means of promoting union activity by Catholic men.

Heads Alumnae Group

Fort Wayne—Kathlene Monahan has been elected president of the Fort Wayne Alumnae Chapter of Mt. St. Joseph College, Cincinnati, Ohio, for 1953. She succeeds Leona Plummer. Mrs. Wayne Palmer was elected secretary-treasurer succeeding Frances Plummans.

Winners and directors at Benedict award dinner in Whiting last week are left to right, first row: Mary Moldraski, Irene Gregg, Lillian Jefchak, Ruth Nelson, and Bette Furiak. Second row: John Gazda, Vicki Miller, Ed Gallant, Evelyn Sabol, and Jack Taylor.

June Haver To Star On 'Hour Of St. Francis'

Fort Wayne—June Haver, one of Hollywood's most talented and versatile actresses, finds full scope for her dramatic ability in The Hour of St. Francis real life drama, "Listen, Lonely Heart." The story will be heard at 9:15 a.m. Saturday, Jan. 10 over Radio Station WOWO.

"All anyone's life needs is a plan," declares Christine McBride, to her soldier husband just before the birth of their child. Just as they planned, she has a son, and even the absence of her husband overseas cannot shake her serenity.

Then her months of happiness end in one instant of tragedy. Left alone, she broods over the unanswerable question: "Why did God let this happen?" It takes another hour of crisis to teach Christine how to live with that question.

Originator Of 'Pilgrim Virgins' Named Bishop

Lisbon —(NC)— The priest credited with originating the idea of the "Pilgrim Virgin" Fatima statues has been named Auxiliary of Aveiro. He is Msgr. Domingos da Apresentacao Fernades, general secretary of Portuguese Catholic Action.

Clothing Drive Has Total Of 71,000 Lbs.

As further tabulations are received at the Catholic Charities office, the total amount of clothing collected in the drive has now reached 71,119 pounds. Pastors are urged to send their report to the Catholic Charities as soon as possible so that the next report will be the final one. Additional parish totals are listed below.

Parish	City	No. of Cases	Gross Weight
Precious Blood	Ft. Wayne	68	2,265
St. Aloysius	Yoder	18	505
Immaculate Conception	Whiting	35	992
St. Rose De Lima	Monroeville	16	421
St. Vincent	Elkhart	47	2,053
Blessed Sacrament	Gary	18	446
St. Patrick	S. Bend	18	1,269
St. Matthew	S. Bend	25	600
St. Louis Besancon	New Haven	14	760
Queen of All Saints	Michigan City	17	650
Holy Trinity	E. Chicago		900
Sacred Heart	La Porte	61	1,050
St. Joseph Hessen Cassel	Ft. Wayne	12	408
Assumption	E. Chicago	18	700
St. Bridget	Hobart	34	1,100
Our Lady of Hungary	S. Bend	13	625
Sacred Heart	La Crosse	34	388
St. Ann	Gary	22	452
St. John Bosco	Hammond	26	1,000
St. Joseph Farm	Notre Dame	14	450
St. Stephen	S. Bend	15	600
Blessed Sacrament	Albion	16	394
Holy Trinity	Gary	55	1,632
St. Luke	Gary	25	795
St. Mary	Ft. Wayne	22	740
St. Peter	Ft. Wayne	60	1,855
St. Francis Xavier	E. Gary	37	637
St. Mary	E. Chicago	13	910
St. Peter's	La Porte	37	1,475
St. John Cantius	E. Chicago	66	2,000
	TOTALS	856	28,072

'Arsenic And Old Lace' Next On Bill At Whiting

Whiting—Ed Gallant, winner of two Benedict Awards for outstanding dramatic ability, directs the St. John Drama Club cast of "Arsenic and Old Lace" to be staged January 24 and 25 at 8:15 p.m. at the Whiting Community Center. Gallant received his second Benny at the annual post-Christmas Award Dinner for his performance in "The Betrayal" staged last spring.

Three judges acclaimed Gallant first prize winner ih "The Betrayal" for his interpretation of the role of Nicodemus. As the attorney for the defense of the Christus in the ancient Judean court, he appeared only in the first act.

Gallant merited his first prize Benedict Award in 1951 for his stirring portrayal of Mark Aherne, S.J. in "The First Legion." In "The First Legion" Gallant made his debut on the St. John stage.

Besides his "award" roles, he also acted in "New Moon" last fall as the illustrious Monsieur Ribaud.

ONE GIVES...

There are two seas in Palestine. One sea is fresh, clean, clear. This is the Sea of Galilee. It is beautiful because it gathers water from all the rolling hills surrounding her, and GIVES it to the majestic rivers gathered about her. The other sea is dirty, ugly, giving off a vile odor. This is the Dead Sea. It receives water, but does not GIVE. The first sea is beautiful because it receives and GIVES. The second is vile because it receives and does NOT GIVE.

You can GIVE the old clothes in your home to the displaced and needy persons of Europe and Korea. We students will clean, pack, and ship them. Send them COD, if you wish, to:

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'Five-Point Fatima Program'

Brother Marion To Speak In Fort Wayne

Fort Wayne—St. Andrew's parish, 2610 New Haven Avenue, here, will be the site for the lecture to be given by Brother Marion Chudy, O.F.M., Conv. on Sunday, January 18, at 2:30 and 8 p.m.

Fort Wayne is the first stop for the initial 1953 "Five-Point Fatima Program" tour. It will cover 4,000 miles. During the Month of November, the Gary Deanery of the National Council of Catholic Women sponsored the lectures in their deanery.

The people of various cities in 13 states will have the opportunity to learn more about the Fatima Message, Devotions and Requests, during the 1953 Southern Tour of the "Five-Point Fatima Program" which is a Crusade for Peace.

The Crusade Tour will start in Chicago on January 17, and will continue for several weeks through Illinois, Indiana, Kentucky, Tennessee, Georgia, South Carolina, Florida, Louisiana, Alabama, Mississippi, Texas, Arkansas and Missouri. This is believed to be one of the longest "nonstop" Tours of this kind in America or elsewhere to date!

This Crusade for Peace is based on the apparitions of Mary to three humble Portuguese children at Fatima in Portugal in 1917. Mary, the Mother of Christ, gave these children a plan for Peace consisting of Prayer, Penance, Consecration to her Immaculate Heart and a Communion of Reparations. She promised that if enough people would obey her requests, Russia would be converted and a certain era of peace would be granted to mankind.

In order that the people would believe the apparitions to be genuine, Mary worked a miracle during the last apparition on October 13, 1917, before 70,000 people. These surprised people, many of them unbelievers before the miracle, saw the great "Miracle of the Sun," and a great number of people thought it was the end of the world—many fell on their knees, begging God to forgive them for their sins.

Fr. Cavanaugh To Head Foundation

Notre Dame—The Rev. Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame, announced today that the Rev. John J. Cavanaugh, C.S.C., has assumed a new position as director of the University of Notre Dame Foundation. The Foundation was organized six years ago during Father Cavanaugh's term as president of the University.

Father Cavanaugh's assistant in his new position will be the Rev. Thomas O'Donnell, C.S.C., formerly associate editor of The Catholic Boy. Father O'Donnell is being replaced by the Rev. John H. Murphy, C.S.C., formerly vice-president in charge of Public Relations at the University.

Wishing You the Season's Greetings

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Several Cardinals Have Visited N.D. Campus Through Years

IMPOSITION OF THE RED HAT — Most dramatic moment of the public Consistory to be held in Rome, January 12, is the solemn imposition of the symbolic Red Hat of the Cardinalate from the hands of the Holy Father, as shown in this photo taken at the Consistory of February, 1946. In conferring the Red Hat the Pope utters the words: "For the praise of Almighty God and the honor of the Holy Apostolic See receive the red hat, the special badge of a cardinal's rank. . . You must show yourself fearless, even to shedding your blood, in making our Holy Faith respected, in securing peace for Christian people, and in promoting the welfare of the Roman Church." (NC photos)

Notre Dame — Several of the cardinals and cardinals-designate en route to Rome for the papal consistory beginning Monday, January 12, have visited the University of Notre Dame in recent years.

Seven of the twelve American prelates who have been elevated to the cardinalate during the past seventy-eight years have come to the campus to participate in important events in the history of the University. Other princes of the Church from foreign lands have included Notre Dame in their American itinerary. One of Notre Dame's most treasured photographs is that of Pope Pius XII kneeling in the sanctuary of Sacred Heart Church when, as Cardinal Pacelli, he visited the campus in 1936.

America's newest cardinal, Archbishop J. Francis A. McIntyre of Los Angeles, served as honorary chairman of Notre Dame's fifth Natural Law Institute in 1951. Two years earlier the cardinal-elect came to Notre Dame to preside at the presentation of the Laetare Medal to actress Irene Dunne.

Hold Honorary Degrees

The three other American cardinals all hold honorary degrees from Notre Dame. Cardinal Spellman of New York came to the campus as Auxiliary Bishop of Boston in June, 1935, to receive an honorary doctor of laws degree. The following year Cardinal Mooney of Detroit, who was then Bishop of Rochester, N. Y., was similarly honored by the University. Chicago's Cardinal Stritch became a Notre Dame alumnus when he accepted an honorary degree at the University's 101st commencement in 1946.

The never-to-be-forgotten visit of Cardinal Pacelli, later to become Pope Pius XII, occurred on October 25, 1936. The Vatican Secretary of State arrived by plane in a drizzling rain and was escorted to the Notre Dame campus where he was welcomed by several hundred students. The Cardinal's party then proceeded to Sacred Heart Church where the organist prophetically played "Marcia Papale," the Papal March.

After kneeling in prayer in the sanctuary for a few moments, Cardinal Pacelli ascended the altar steps to bestow his blessing. The future Pontiff was escorted by Father John F. O'Hara, C.S.C., then president of Notre Dame and now Archbishop of Philadelphia, to nearby Washington Hall where he was awarded an honorary degree. The citation saluted the Pope-to-be as "a prince of the Church, eminent by position and achievement, an ecclesiastical statesman and diplomat who in an era of world conflict has done much toward the conciliation of warring peoples and good understanding between gov-

Continued on page 8A

Once Threatened

4-Century Tradition To Govern Giving Of Biretta To Nuncio

Paris —(NC)— Shortly after the other new Cardinals receive their red birettas at the January 12 Consistory at Rome, a four-century tradition will be preserved as Archbishop Angelo Roncalli, Apostolic Nuncio to France, will receive his here from French President Vincent Auriol. The ceremony recalls another occasion, a quarter century ago, when the hoary custom was maintained only with some difficulty.

The red biretta, a square cap with three ridges on top, is one of the insignia of a Cardinal's rank. It is not the same as the red hat, which a Cardinal receives in Rome and wears only at the time of his formal elevation. Archbishop Roncalli is expected to go to Rome sometime in April to receive his red hat.

Although the date for the biretta's presentation by President Auriol has not yet been set, it is thought that it may take place almost simultaneously with the Rome Consistory. The ceremony will take place in the Elysee Palace, official residence of France's presidents.

Officials at the Foreign Affairs Ministry here are now busy planning details of the traditional ceremony so that it will accord with historical precedent. Mr. de la Chauviniere, the Ministry's chief of protocol, is in charge of the arrangements.

Presentation of the Cardinal's biretta to a Nuncio by the head of state is a privilege enjoyed in only four countries: France, Italy, Portugal and Spain. In France, the custom dates from the reign of King Henry IV, 1553-1610. The last Nuncio to be raised to the Sacred College was the late Luigi Cardinal Maglione, who received his biretta from President Albert Lebrun in 1935.

At one time there was considerable difficulty in maintaining the tradition. In 1925 Archbishop Bonaventure Cerretti, then Nuncio here, was created a Cardinal. But President Gaston Doumergue was a Protestant and a Protestant had never before taken part in a presentation ceremony.

An agreement, however, was soon reached between the Holy See and the French government which settled the problem. In a special Brief, Pope Pius XI named the Archbishop of Paris, Louis Cardinal Dubois, as Papal Legate. The Cardinal then presented the biretta to Archbishop Cerretti at a special ceremony at the Elysee Palace attended by President Doumergue and other high French government officials.

The Papal delegate who presented the credentials of Cardinal Dubois as Papal representative at the Elysee Palace ceremony was Msgr. Valerio Valeri, then auditor at the Paris Nunciature, now a Cardinal-designate. Archbishop Valeri served as Nuncio to France during World War II.

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Christophers Again Urge Day Of Prayer For 'Ike'

New York — (NC) — The Christophers have again urged Americans to participate in a special day of prayer for President Dwight D. Eisenhower on Sunday, January 18.

In a request to 800,000 Christophers throughout the nation, the Rev. James Keller suggested that schools, clubs and other organizations spread the idea of a day of national prayer in behalf of the President-designate, his Cabinet, the Congress and the Judiciary.

The proposal was first made at a gathering of the radio and television industry in New York in November. The warm reception given it throughout the country, Father Keller said, has prompted the Christophers to repeat the appeal.

"The suggestion," the Christopher director said, "is in keeping with one of the best of our National traditions. Inauguration Day is an important moment in our history and an ideal time to observe this practice which dates from colonial times in America."

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Reading Designed To Kill Soul

Chaplain Asks Screening Of Indecent Books Contributed To V.A. Hospitals By Volunteers

Parma, Ohio —(NC)— Well meaning groups who send literature to veterans' hospitals should screen out lascivious books by means of a committee of judges, a Catholic chaplain has advised.

"One would not furnish food to a patient that would kill the body, so why provide reading that is designed to kill the soul?" the Rev. Albert D. Talbet, chaplain at Crile Veterans Administration hospital, said in his seventh annual New Year's day message.

The World War II and Japanese prison camp veteran expressed surprise at the type of literature some Catholics send as gifts to the hospital. He asked patients at the hospital to be selective in their reading and to refuse "the filth being published under the guise of literature."

No hospital librarian has the time to screen all the books that come to the hospital, Father Talbet said. He urged that competent judges be selected by groups who supply literature to veterans and other hospitals.

"With psychosomatic medicine playing more and more of a role in the rehabilitation of the sick and wounded," he said, "it places upon those responsible for the care of the sick the solemn obligation to protect patients from this type of literature which contributes to confused minds and emotional upsets."

Psychosomatic medicine, he explained, aims towards the spiritual and physical well being of patients. "Publishers of vile literature know that nothing can kill what is spiritual in man more effectively than immorality in all forms and phases," the chaplain added.

Father Talbet said that such publishers are rendering a disservice to their country and "are contributing to the spread of atheistic secularism and communism in America."

"If not communists themselves," he said, "they definitely are giving aid and comfort to the communists."

In his sermon, delivered over the hospital's public address system, the chaplain asked patients to join with groups seeking to hold back the forces of communism by supporting Congressional efforts to stem the tide of filthy publications.

Censorship, he said, is not the solution to the problem. He recommended on the part of the patients a refusal to read indecent books; on the part of volunteer groups, a refusal to buy the literature.

Father Talbet asked veterans to include the Bible in their daily reading.

The attack on immoral literature included expressions of gratitude to the National Catholic Community Service, the Knights of Columbus and the Catholic Gold Star Mothers for their work in helping patients in veterans hospitals.

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Read And Act On The Article Below

WE would call your attention to the article on this page headed "When Will Peace Return to This World?" It is a speech of Benjamin Franklin before the Constitutional Convention on June 28, 1787, and his reasoning applies with even greater force to the United Nations assembly, since representatives of more than fifty nations are there.

David tells us in the second Psalm that the God of Heaven will look down with derision even on kings of the earth who try to settle world affairs without His assistance. That Psalm is very applicable to Stalin and Tito, and other atheistic rulers, for in it we read:

The kings of the earth stood up, and the princes met together against the Lord, and against His Christ . . . and now, O ye kings, understand; receive instruction, you that judge the earth. Serve ye the Lord with fear and rejoice unto Him with trembling.

The Lord also warned them against neglecting to enforce moral discipline as representatives of the citizenry when He wrote, through David:

Embrace discipline, lest at any time the Lord be angry, and you perish from the just way.

After the Armistice, following World War I, the so-called "Big Four" sat at the Versailles Peace Table. The presiding officer was Clemenceau, of France, who was a professed atheist. He dictated the terms of peace after he used President Wilson to write a number of letters to the Kaiser to surrender.

But there has been no peace in the world since that time—35 years ago. There is still a professed atheist practically running the United Nations. By catering to him you can be sure that we shall win no just peace after we finish fighting in Korea.

In the same Psalm we quote above, God the Father gives unto Christ "the ends of the earth as His inheritance." Statesmen of the world, therefore, must try to ascertain His mind and they should do it in prayer on their knees; not separately, but jointly. Read below what Franklin said at a meeting of our Founding Fathers in 1787.

Our Sunday Visitor

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When Will Peace Return To The World?

Read What Benjamin Franklin Urged . . . And Judge For Yourself

Send this to the next President, General Eisenhower; to Mr. Foster Dulles, of the State Department, and to all members of the President's Cabinet; to your favorite news commentator.

Mr. President: The small progress we have made after four or five weeks' close attendance and continual reasonings with each other . . . our different sentiments on almost every question, several of the last producing as many noes as ayes . . . is methinks, a melancholy proof of the imperfection of the human understanding.

We indeed seem to feel our own want of political wisdom, since we have been running about in search of it. We have gone back to ancient history for models of government, and examined the different forms of those republics which, having been formed with the seeds of their own dissolution, now no longer exist. And we have viewed modern states all around Europe, but find none of their constitutions suitable to our circumstances.

In this situation of this Assembly, groping as it were in the dark to find political truth, and scarce able to distinguish it when presented to us, how has it happened, Sir, that we have not hitherto once thought of humbly applying to the Father of Lights to illuminate our understandings?

In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for the Divine protection. Our prayers, Sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind of Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that Powerful Friend? Or do we imagine that we no longer need His assistance?

I have lived, Sir, a long time, and the longer I live, the more convincing proofs I see of this truth . . . that God governs in the affairs of men. And if a sparrow can not fall to the ground without His notice, is it probable that an empire can rise without His aid?

We have been assured, Sir, in the sacred writings, that "except the Lord build the house they labor in vain that build it." I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel. We shall be divided by our little partial local interests; our projects will be confounded; and we ourselves shall become a reproach and byword down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to chance, war and conquest.

I therefore beg leave to move that henceforth prayers imploring the assistance of Heaven and its blessings on our deliberations be held in this Assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service—*Benjamin Franklin, June 28, 1787, at Constitutional Convention, Philadelphia* (Record of the Federal Convention by Max Farrand, Vol. I, page 450.)

On this the editor of a western labor paper makes this remark:

"You know the results. The men of that constitutional convention did pray. And you know what happened. The best Constitution ever drafted by man was drawn up . . .

"Have not all the things we have attempted failed because we have not asked the blessing of God on our work? Human virtue is not enough in fighting the forces of darkness. Our strength must come from God, not ourselves. As men of wisdom let us go to the source of Wisdom, to God our Father, Who only waits for our prayers to pour forth His bounty on our hearts. Let us then declare our helplessness . . . our misery, our sorrow, our total dependence on Him: 'Whatsoever you ask in My Son's name, that I will grant you.'"

Our Sunday Visitor published a portion of Franklin's speech more than a year ago, and the head of the Mutual Broadcasting System thought it should be used over the air.

Our Weekly Chat With You

Dear Readers...

SINCE the beginning of October we have been publishing a series of illustrated instructions for children in grade and high school. The new features were enthusiastically welcomed and we have heard from hundreds of parents who tell us that they enjoy the "comics" too and that they read them with and to their children.

Shortly before Christmas we began a new feature called "Brother Michael's Magic." Already it is proving the most popular instructive comic ever published. Interest in it will increase as the story unfolds.

Here is a feature which every child can understand because he, like Tommy in the script, will live with Christ the events of His life and the principles of His teachings.

Since our purpose is to serve religion we should like to have this paper reach every Catholic home whose children are not able to attend a parochial school. These pages can well serve as "instructions by mail." Many religious bodies do have a "Sunday School Course" by mail, and since we have so much more to teach, and since we alone can teach with authority, there should be such a course for Catholic children scattered throughout the nation. Within a year's time there would be a real revival of faith in the homes where parents themselves lacked a good course in religion if they went over these instructions with the children. The whole Catechism can be covered within a year in pictures and the instructions which go with it—and in a very interesting, practical manner.

Since even pre-school children see Comics and have their parents explain them to them, we should like to have parents go over the picture instructions with their children even though they will not yet have started to school.

In some Dioceses these color instructions are being used in all the grade schools on one day each week. Then the Panel Discussions for High School children are used in all Catholic High Schools on one day, and serve as a sort of textbook for Catholic children in public High Schools, who are brought together once a week for religious instruction.

We hope, dear reader, that you will put yourself back in your childhood days and go over these instructions. After you will have done it three or four times you will never miss one of them.

If you are aware of any Catholic child who is not in a parochial school, and who, therefore, needs instructions, we would thank you for calling the attention of that child's parents to these religious "comics."

It certainly will not hurt any adult to review his Catechism, whose lessons he did not fully grasp as a child, but which he should now comprehend very easily. Not only will doctrine be taught, but also Catholic practices, so that all Catholic people may participate in them intelligently

Continued on page 15

For High Schools And Discussion Clubs

Subject: The Holy Family

READ the following article carefully and then turn to page seven for the Panel Discussion of the subject treated, "The Holy Family."

Articles to be published in this space and on page seven during the coming months will follow the Liturgical Year. Pastors and teachers are asked to recommend these features to discussion club members and to make them the text for discussion in the classrooms.

A HOLY family should result from a Christian marriage such as Christ envisioned when He elevated the nuptial contract to the dignity of a Sacrament.

Next Sunday the gospel story deals with the marriage feast of Cana. Cana is only a few miles from Nazareth, and Jesus and His disciples, as well as Mary, were invited to friends' home there where a wedding was to take place. It was our Divine Savior's first public appearance outside His own little town, if we except His annual visits to the temple in Jerusalem for important feasts.

Jesus accepted the invitation to this wedding both to congratulate the bride and groom and to show Himself friendly, and to teach a very important lesson: that the marriage contract had God Himself as its Author back in the Garden of Eden, and in the New Law would be a sacred contract.

Example For Us

Since so much depends on marriage God wants to be present at it in order to bless it. If He blesses it, it should be a happy and enduring marriage. If God would have children reared in His knowledge and guided unto piety, He must look to the parents for cooperation. In other words, the family will hardly be holy if the parents themselves do not cultivate holiness.

Of course, there never existed on earth a family such as the Holy Family of Nazareth, Whose head, Joseph, Christ Himself praised as a "just man"; whose parent Mary was so immaculate and holy that God sent an angel from Heaven to honor her in His name. Jesus, her child, was God Himself united to the human nature which He took from her.

We cannot have any duplicate of that family in this world, but every Christian family should imitate that family. Father and mother should live close to God and jointly beseech God's guidance by prayer. The children should be "subject" to their parents as even Christ, the Creator of His parents, was subject to them.

Continued on page 7

A scroll signed by Pope Pius XII was presented to Mrs. A. P. Perley (seated), at a party for women of the South Bend Catholic deanery in our Lady of Hungary School. Rt. Rev. John S. Sabo, dean of the South Bend Deanery, makes the presentation. Left to right are Msgr. Sabo; Mrs. Stanley Przyblinski, deanery president, and Mrs. Thomas Arch, Jr., deanery treasurer. — South Bend Tribune photo.

Mrs. Perley Presented Scroll

South Bend Woman Receives Papal Honor From Pius XII

South Bend—A scroll signed by Pope Pius XII was presented to Mrs. A. P. Perley at a recent party sponsored by the South Bend deanery of the National Council of Catholic Women. The Rt. Rev. Msgr. John S. Sabo, dean of the South Bend deanery and pastor of Our Lady of Hungary parish, where the gathering was held, made the presentation.

The honor, a blessing from the Holy Father, was bestowed on Mrs. Perley for her numerous activities in civic, defense, welfare, religious and parish organizations.

Some of the numerous posts which Mrs. Perley has held were president of the Circle of Mercy for 25 years; president of the St. Joseph County Board of Guardians for 14 years; director of the Associated Charities which merged with the Family Welfare Society; director of the Community Chest Board for several years, and a member of the Board of Directors of the Progress Club.

In 1936, when the National Council of Catholic Women was formed in the South Bend Deanery, Mrs. Perley was named its first president. She served in this capacity for 6 years. She also was the first president of the South Bend National Organization for Decent Literature group.

Mrs. Perley has been a member of the Fort Wayne Diocesan Board of the N.C.C.W. and two years ago she completed her second full term as parliamentarian for that group.

Michigan City Deanery

Priest-Editor Calls Chamber's 'Witness' Revealing Book On Evils Of Communism

By MRS. JOHN J. CUNNINGHAM

Recently, members of the Michigan City deanery of the N.C.C.W., and the LaPorte Circle of the Daughters of Isabella, prepared and served the LaPorte Knights of Columbus a corporate Communion breakfast in the club rooms. Paul Whisler, chairman of this event, introduced the featured speaker, the Rev. Albert Nimeth, O.F.M., associate editor of the Franciscan Herald and Forum magazine.

The priest referred to Whittaker Chambers' "Witness," a highly revealing book on the evils of communism. "It is difficult for many to realize how the Soviet ideology has infiltrated so silently but effectively into the American scene," he declared. Father Nimeth urged the assembly to read Chambers' disclosure of treachery in our political government groups.

Father Nimeth said that St. Francis held a kindly relationship toward Man, Nature, and Beast. For the "Brother of Poverty" believed that one who loved his creator must also love and respect what He brought into being.

NEW ORDER FOR NATIVES — Postulants of the new order for natives in New Guinea, Sisters of the Rosary, are shown. Their new habits are blue with white collars, white veils and white cinctures. Sisters, Servants of the Holy Ghost are introducing the natives to the religious life. Bishop Leo Arkfeld, S.V.D., of Panama, Iowa, is Bishop of Wewak, Territory of New Guinea. (NC photos)

Belgian King, Incognito, Pays Six-Hour Visit With Priest To Brussels Slums

Brussels —(NC)— A report by a social worker-priest on the wretched conditions of Brussel's Marollen section—six acres of foul smelling slums — induced King Baudouin of the Belgians to visit the area to see for himself recently.

The report was made by Father E. Froidure, chaplain of "Les Petits Sapins" (the little pinetrees), whose aid each year sends thousands of poor children to the country for their health.

The young king, who was incognito, was accompanied on the visit only by Father Froidure and Alfred De Taeye, Minister of Public Health. The three spent six hours walking about the "Marollenkwartier," entering 30 of the tenements, and generally being taken as a delegation of sanitation inspectors or other minor functionaries.

To each of the families he visited, Baudouin offered a small sum "for the money-box of the children." One old dress-maker declined, saying "No, Monsieur, there are others more miserable than we," but upon being told by Father Froidure the "Monsieur" was the king, she burst into tears and accepted the envelope.

Fort Wayne Deanery

Meeting To Be Held In Blessed Sacrament Chapel, January 12

By ALICE O'REILLY

On January 12, there will be a deanery meeting in the Blessed Sacrament Chapel meeting room. Meeting will open with recitation of the Rosary in the Chapel.

Mrs. Edward Ernst, deanery president will conduct the meeting. Mrs. Howard Carlson, diocesan president, will be a guest at the meeting. The Rt. Rev. Msgr. Charles J. Feltes will address the group on "The Functions of the Chancery Office."

Mrs. Gerald Morsches, deanery chairman of Catholic Charities is in need of volunteer service for her work with the charities office. Only six regulars with six alternates are needed and it is hoped that there will be at least that number who will contact Mrs. Morsches, R.R. No. 1, Fort Wayne. Phone A-60670.

The type of service needed is that of clerical nature, transportation and visiting. What a splendid way to begin the New Year now upon us, assisting those in need. Sometimes it means only in a very minor way for an individual but in a great and eternal way for others. Our Lord said, "What you do for the least of these, my brethren, you do for Me."

South Bend Deanery

Fathers' Night At Holy Cross P.T.A. Meeting

By MRS. HERMAN MILLER

On January 14th at 8 p. m. the spotlight will shine on the P.T.A. Fathers as they take over the duties that their wives hold the rest of the year. Albert Dinelli, President pro tem, will preside over the short business session which will be opened with prayer. The Liturgical theme for January is, "Our Lady, Mother of Youth."

After Community Singing, John Straub, magician, and his talented family will provide the entertainment for the evening.

On Monday, December 29, the N.C.C.W. conducted their Holy hour at Our Lady of Hungary for the intention of the Holy Father.

At the meeting the ladies brought in about 250 pairs of shoes and cash to send to the Pope's storeroom.

WANTED

Middle-aged Catholic couple or lady to share modern home in Calumet City, Ill. with widow. Please write to Box 1553, Our Sunday Visitor, Huntington, Indiana.

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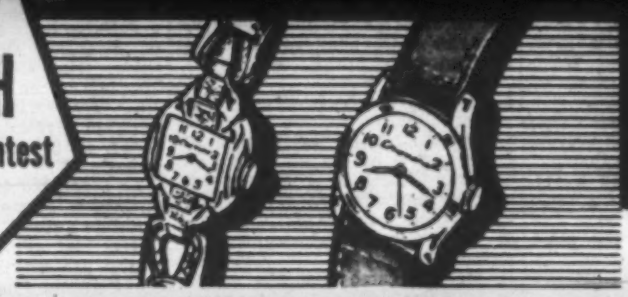
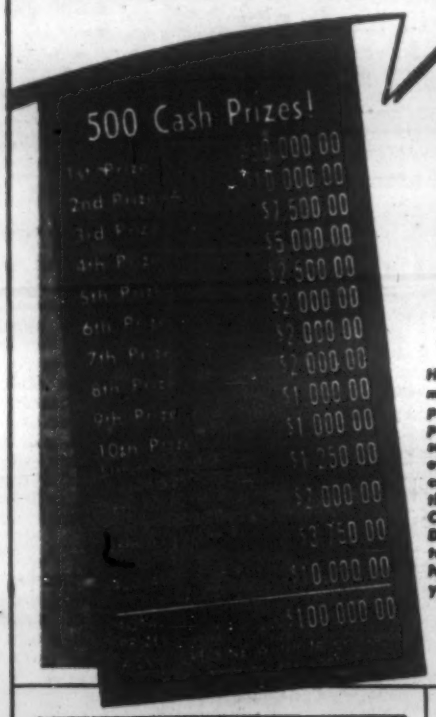
Whether Solutions Are Correct or Not





THIS CONTEST INAUGURATES A VAST PROGRAM TO FAMILIARIZE THE AMERICAN PUBLIC WITH THE CRÉSSINE WATCH

HERE ON THIS PAGE is an amazing contest opportunity!—a contest in which you may win $50,000.00 or any other of five hundred cash awards totaling $100,000.00! . . . prizes that can make your fondest dreams come true! In addition, *EVERYONE who sends in solutions to all of the puzzles in accordance with the rules, will receive a smart, dependable wrist watch regardless of whether his or her solutions are correct or not!*

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Here is a thrilling contest, made up of exciting new puzzles and with cash prizes, totaling 100 Thousand Dollars. In addition, every person completing the contest in accordance with the rules receives a fine CRÉSSINE Wrist Watch. Don't pass up this opportunity. Mail the coupon NOW! It doesn't obligate you in any way.

Note the Sample Puzzle at the right. Also see the Practice Puzzle below. You will find them fascinating to solve — and doubly so when you realize that in this contest puzzles like these may result in your becoming $50,000.00 richer! Read the full list of 500 prizes at the left.

Try Solving Puzzles On This Page

In the meantime, look over the Sample Puzzle at the right. Note how we solved it for you and found the famous name it represents. After you have grasped the idea, see if you can solve by yourself the Practice Puzzle at the left.

If you like the idea of these puzzles, just remember that your ability at solving puzzles of this kind may bring you riches in this contest.

Win $50,000.00 1st Prize! Act Now!

Today! Right now! Take the first step toward winning a fortune! Act now to obtain — *without cost or obligation*—the full facts as to how you may bring wealth and abundance into your life, and luxury and security into the lives of those dear to you.

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Here indeed is the contest for YOU . . . the contest that may make you richer by $50,000.00 or any other of the great cash sums listed at the upper left. Make this YOUR time to win! Get the full facts FREE — mail coupon TODAY!

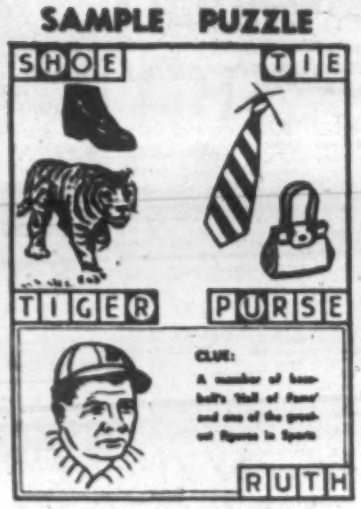
Write for Full Details or Mail Coupon at Right

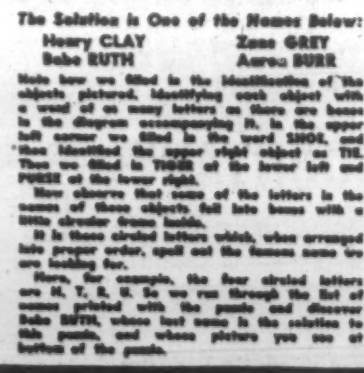
FAMILY PUZZLE CONTEST - DEPT. F-3

P. O. BOX 195, NEW YORK 10, N. Y.

WIN A CASH FORTUNE!

SAMPLE PUZZLE





The Solution is One of the Names Below:

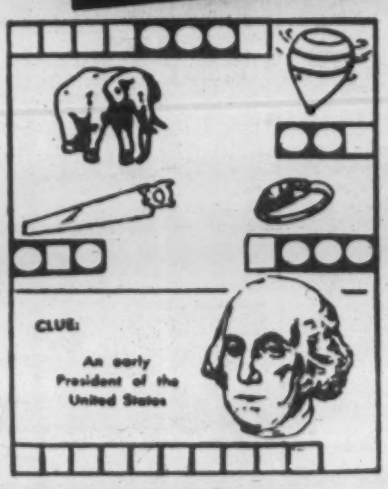
Henry CLAY — Zane GREY
Babe RUTH — Aaron BURR

Note how we filled in the identification of the objects pictured, identifying each object with a word of as many letters as there are boxes in the diagram accompanying it. In the upper left corner we filled in the word SHOE, and then identified the upper right object as TIE. Then we filled in TIGER at the lower left and PURSE at the lower right.

Now observe that some of the letters in the names of these objects fall into boxes with a little circular frame inside.

It is these circled letters which, when arranged into proper order, spell out the famous name we are looking for.

Here, for example, the four circled letters are H, Y, R, U. So we run through the list of names printed with the puzzle and discover Babe RUTH, whose last name is the solution to this puzzle, and whose picture you see at bottom of the puzzle.



SOLVE PRACTICE PUZZLE at LEFT

First see Sample Puzzle at Right

Have you studied the Sample Puzzle at upper right? Read the explanation under it, then see if you can solve the puzzle at the left. The correct solution is one of the famous names listed below. If you like solving puzzles and would like to win $50,000.00, mail coupon at right TODAY!

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Thomas JEFFERSON
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Church's Second Highest Honor

New Cardinals To Be Elevated

REV. RICHARD GINDER

THE American Church rejoices this week over the aggregation of a new Cardinal to our hierarchy. There is nothing of the spectacular about the career of Archbishop J. Francis A. McIntyre. Born 66 years ago in New York, he was active in the business world for ten years before entering the seminary. Once he had taken that step, his life became that of the devoted churchman, involving as it does a great deal of drudgery combined with a high degree of prudence and good judgment. After his ordination in 1921, the future Cardinal served two years as an assistant at St. Gabriel's Church in his native Archdiocese. He was to learn administration from the ground up.

Thence he became assistant chancellor of the New York Archdiocese and chancellor in 1934. (The chancellor of a diocese might be compared with an executive vice-president in the business world. He knows the mind of his superior so well that he is authorized to make decisions in most routine matters. It is generally the chancellor who issues dispensations, grants permissions, settles minor disputes, etc.)

Cardinal McIntyre was consecrated Auxiliary Bishop of New York in 1941. This meant that, besides having the dignity of the bishopric, he was now able to help Cardinal Spellman by confirming and ordaining. In 1948, the Holy Father made him an Archbishop as an honor both to his person and to the great Archbishop of New York.

In 1948, he was entrusted with the Archdiocese of Los Angeles—a difficult assignment because of the rapidly expanding population on the West Coast.

He has not been much in the headlines, but he has been prodigiously active none the less. Schools, churches, and convents have been dedicated with increasing frequency. Largely under his leadership, the California state tax on parochial schools was withdrawn this past fall.

It is the Holy Father who reads the confidential reports of every Bishop in the world, and if the Holy Father has designated Archbishop McIntyre a Cardinal, he must be immensely pleased with his work in Los Angeles. The felicity of the appointment is enhanced by the fact that Los Angeles is the metropolitan or "mother" see of California, and Cardinal McIntyre will be the only Cardinal west of Chicago. He will thus be able to lend the dignity of his presence to Church functions in the Far East.

Goes Back 1500 Years

The office of Cardinal in the Holy Roman Church goes back at least to the fifth century. There are historians who see the beginnings of the Cardinalate in the appointments of Pope St. Evaristus, who reigned during or shortly after the life of St. John the Apostle.

Now we regard them as Princes of the Church whose chief function is to elect one of themselves Pope. But in earlier times they were practically always at the side of the Holy Father, at the altar, in the care of the poor, in the administration of papal finances and properties, and in settling matters of great importance. They have been compared with the 70 elders who helped Moses rule the People of God.

In our day, the affairs of the Church are looked over by various "congregations," each presided over by a Cardinal living right in Rome. Such a congregation would be analogous to a portfolio in our government, such as the Department of State, of Commerce, of Labor, etc. Thus we have the Congregation for the Propagation of the Faith, the Supreme Congregation of the Holy Office, the Congregation of the Sacraments, etc. They all function with streamline efficiency, as befits the largest and most active corporation on the face of the earth.

But in those early times, the Cardinals took care of such affairs personally, meeting frequently with the Holy Father for consultation and advice.

Rank Of High Honor

Living in such intimacy with the ruler of the Universal Church, assisting him in consistories, synods, papal elections, diplomatic negotiations, the Cardinals early came to outrank Bishops, Archbishops, and even Patriarchs. They stand in dignity immediately after the Holy Father himself, and socially they are the equals of the princes of the reigning house. They alone bear the title of Cardinal, and they are addressed as "Eminence." Their hat with its 15 tassels, birettum, and mantel—is scarlet, signifying the blood which they must always be willing to shed in defense of the Faith. Their ring is set with a sapphire and they may wear the pectoral cross everywhere—even in the presence of His Holiness.

Curiously, one need not be a Bishop to be a Cardinal. The great English convert, John Henry Newman, remained a simple priest throughout his life, even though he had been created Cardinal. In fact, the Secretary of State of Pius IX in the last century, Cardinal Antonelli, was a layman—not even a priest!—the last of the lay Cardinals.

The Holy Father is absolutely free in naming his Cardinals, nor is he bound by any limit. Custom has limited the College of Cardinals to 70, but the Pope could create 500 more Cardinals tomorrow morning if it suited him.

This week, then, there will be a secret consistory in Rome, and all the Cardinals resident in that city will be officially informed of the nominations. That same afternoon, Cardinal McIntyre will go to the Holy Father's apartment where the scarlet zucchetta (skull-cap) will be handed to him. Then the Holy Father will place the scarlet birettum on his head. At the next public consistory, the new Cardinal will receive the "red hat"—the one with all the tassels. This is the only occasion when the red hat is worn. After the Cardinal's death, it is hung up in his cathedral where it remains until it falls apart.

Next comes a secret consistory at which Cardinal McIntyre will be instructed in his duty of giving wise counsel to the Holy Father. At this time, he will receive his ring and one of the churches of Rome will be assigned to him as a title.

Back in this country, His Eminence will have no actual jurisdiction outside of his own Archdiocese of Los Angeles. His principal duty, as a Cardinal residing outside of Rome, will be to advise the Holy Father when consulted and to participate in the conclave which will one day elect a successor to Pope Pius XII.

Cardinal-Designate Francis A. McIntyre, D.D.

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OUR SUNDAY VISITOR

With YOUTH SECTION

PUBLISHED WEEKLY BY OUR SUNDAY VISITOR, INC., HUNTINGTON, INDIANA

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Sports Editor: Charles Callahan

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RIGHT *or* WRONG

Editors' views on current events and others' comments

Polish Regime 'Cracks Down' On Church

POLAND'S Communist Regime has openly "declared war" on the Church there. As a result, five Catholic Bishops were reported under arrest last week and many priests taken into custody.

The Police regime thus follows the rest of the satellite governments in striking a direct blow at the Catholic leadership. Until now, the Communists, ruling a nation that is over 90 per cent Catholic, have been relatively cautious in their actions against the Church. Only a single prelate had been arrested until the beginning of this month. He is Bishop Ceslaus Kaczmarek of Kielce who has been in prison for more than a a year on charges of underground anti-state activities.

The arrest of four more Bishops was reported two weeks ago by Polish Catholic sources in London. One of them is Archbishop Eugene Baziak of Lwow, temporary administrator of the Cracow Archdiocese. His arrest was confirmed in Vatican circles.

The other three prelates are the Bishops of the Katowice diocese, Bishop Stanley Adamski, Coadjutor Bishop Herbert Bednorz and Auxiliary Bishop Julius Bieniek.

Continued on page 15

WHY THE SMILE?

Because you made him happy. Just $10 will support this little homeless lad for a whole month in one of our Near East orphanages. Only $3 will clothe him. Right now we are very anxious to help dear Father Ayrout, S. J., who guards our orphans in Egypt. But the appeals come to us from every country and we must think of them all. Would it not be wonderful if you could make just one little waif smile during this year? Even a dollar monthly for ORPHANS BREAD means that we can work miracles for you. The smile of a homeless child is really the smile of the Christ Child, Himself without a home in Bethlehem. Give to one of His little ones and you make a loan to Him. He will repay you richly.

GOD'S OWN WANT AD

There are so many thousands of lepers in India that we must open another hospital for them at Trichur. This will cost a great deal and it will take a long time to get the money needed. But any gift—$1, $10, $100—added to our DAMIEN LEPER FUND will help us along the way. The hospital will be called the Damien Institute. You will share the merit with the Sisters, who share with Christ in giving soothing balm to these poor outcasts. Please do help.

Slowly are we gathering the funds to build the SHRINE OF OUR LADY OF FATIMA in Ethiopia. Have you given your own tribute to Our Lady under her greatest modern title. When you do, we shall send you our new pamphlet, OUR LADY'S KREMLIN. Dollar added to dollar builds this chapel.

SISTER ERNESTINE is a novice with the Franciscan Sisters of the Cross in Lebanon. In one year she will be one of our valued missionary sisters. She does beg some good friend to make this year of her training materially possible. She needs just $150. Can you make her an adopted daughter?

"GEORGE" is a very common name in the Near East, for St. George is its great patron. We have another George with three more years to go in the Seminary of Charfe, Lebanon, before God calls him to the altar. Perhaps you may wish to adopt him, paying the $300 needed. He will be your own priest and this will be your proud boast before God's Throne.

We are praying that many will join our DOLLAR-A-MONTH CLUBS this year, for we do have so many needs. And they are the fund we can use for an urgent appeal. Your dollar is precious.

Near East Missions

Francis Cardinal Spellman, President

Msgr. Thomas J. McMahon, Nat'l Sec'ty — Very Rev. Andrew Rogosh
Rev. Peter P. Touby — Rev. Wm. Keller Dunn

Send all communications to:

Catholic Near East Welfare Association

480 Lexington Ave. at 46th St. — New York 17, N. Y.

Book News, Notes And Reviews

Briefs:

HARCOURT, BRACE & CO., publishers, have announced that Thomas Merton's latest book, **The Sign of Jonas**, will appear February 5. The book, originally scheduled for last fall, was postponed until this date. The publishers state that, contrary to certain reports, there are no changes in the final text other than a few minor corrections.

The Sign of Jonas is Thomas Merton's daily record of his life at the monastery of Our Lady of Gethsemani in Kentucky. The manuscript was completed before publication of **The Seven Storey Mountain**, and covers the period from December, 1948 to July, 1952. It is the selection of four book clubs: The Catholic Book Club, The Catholic Literary Foundation, The Thomas More Book Club, and Spiritual Book Associates.

• • •

The Catholic Digest Reader is attracting wide interest, according to Father Paul Bussard, editor of **The Catholic Digest**. The book contains the best of some 2,500 articles which have appeared in the magazine since its inception, 15 years ago. It is divided into three sections which consider "Religion at Its Source," "Religion at Work," and "Religion in Persons." Contributors include Francois Mauriac, Msgr. Ronald Knox, Fulton Oursler, Hilaire Belloc, Bishop Fulton J. Sheen, Evelyn Waugh, Barbara Ward, Father John LaFarge, S.J., Dietrich von Hildebrand, Lt. Gen. Walter Bedell Smith, Father James Keller, Claire Boothe Luce and Quentin Reynolds. **The Catholic Digest Reader** was published by Doubleday in November.

• • •

Scheduled for January publication are hard-bound $1 reprints of four books by Bishop Fulton J. Sheen. The books, originally published by P. J. Kenedy, will appear under the Garden City (Doubleday) imprint, and will have uniform pocket-sized formats. Titles of the four reprints are **Seven Words on the Cross, The Rainbow of Sorrow, Calvary and the Mass,** and **Characters of the Passion.**

• • •

Maisie Ward has edited a collection of essays on married life to be published by Sheed and Ward on January 22. Many of the selections in the book, titled **Be Not Solicitous**, were taken from entries submitted to the **Trumpet**, Sheed and Ward's house organ, in a contest for true accounts of Christian family life.

The **Trumpet**, incidentally, can be obtained by anyone, free for the asking, by requesting it from Sheed and Ward, 840 Broadway, New York 3, N.Y. It is a lively, 12-page tabloid containing excerpts from and comments about S&W books and authors.

• • •

Only one Catholic author was on the list of the nation's top best-sellers of 1952. She is the perennial novelist, Frances Parkinson Keyes, and her newest success is **Steamboat Gothic.**

Two Protestant works reached largest circulations in non-fiction books. They are **The Revised Standard Version of the Bible,** and **A Man Called Peter,** Catherine Marshall's biography of her minister husband. Among novels, Ernest Hemingway's **The Old Man and the Sea** received most widespread critical acclaim, and in the non-fiction category, Whittaker Chamber's **Witness** was the year's most significant book.

The highest literary honor went to French Catholic novelist Francois Mauriac who was the winner of the 1952 Nobel Prize for Literature.

'The Big Sin'

Mystery Story For Adults

THE Big Sin by Jack Webb, Rhinehart and Co., N. Y., 246 pp., $2.50.

A priest who figures in a murder mystery is no novelty in literature, as witness Chesterton's Father Brown. So Father Shanley, the hero of this new Rinehart Murray Hill mystery, has had his clerical counterparts. As a parish priest, however, who mixes in murder, Father Shanley is a bit unorthodox. He does a few things not strictly in line with priestly prudence, but his motivation is always the good of souls. His association with sinners is not by personal choice of lively company but as a result of uninhibited pastoral zeal.

It all started when one of his parishioners, a show girl from a good family, supposedly commits suicide. Father Shanley cannot believe Rose Alyce (or Rosa Mendez) would take her own life. He carries his suspicions of murder to Homicide where he is bluntly told the case is closed.

The priest finally arouses the interest of Sergeant Golden and the two join in an underground investigation to solve Rosa's murder. The sleuthing is necessarily undercover because the priest and policeman are bucking the corrupt politicians and police department who want Rosa's case interred with her body for guilty reasons of their own. Father Shanley and Golden, along with the sergeant's girl friend, Nell, and a newspaper reporter by name of Meigs, fight their way through threat and terrorization to solve the murder and clean things up in the city administration. A sophisticated mystery for adults.

In Their Language

Two Books For Children

GOOD Morning, Boys and Girls! by Rev. Thomas J. Hosty, Bruce Publishing Co., Milwaukee, pp. 146, $2.75.

Letters to an Altar Boy, by Rev. David E. Rosage, Bruce Publishing Co., Milwaukee, pp. 93, $1.50.

From Bruce Publishing Company have come two books for children which teachers and parents can peek into with interest. **Good Morning, Boy and Girls!** is a series of sermonettes by a priest who knows how to clothe the truth of Faith in garb so modern they can't fail to attract the attention of youngsters. He leads into a subject by parallels with their own lives and experiences. For example, he makes the Devil a real bogeyman for whom every day is April Fool's Day, and who began playing his tricks of deception on our first parents.

The author describes the Bible as letters from God. The Last Judgment is the roundup, and the sacraments of Baptism, Confirmation and Holy Orders are brands stamped on souls. Actual grace, he writes, is like the push an auto gets when it's stuck to help it get going; supernatural grace is like the live battery in the car which not only starts it but keeps it going. Serious sin deadens the battery of the soul. These are a few of the examples which enliven every page, guaranteeing no sleeping during these sermons.

Of **Letters to an Altar Boy** Father Thomas O'Donnell, C.S.C., director of the Knights of the Altar, says: "Any lad who reads this book is bound to be better and to have a better understanding of the great privilege that is his."

The author, Father Rosage, calls altar boys "God's Minutemen." He emphasizes their importance as the "big wheels" of the parish. Along with inspirational encouragement, Father Rosage gives practical pointers on almost every aspect of an altar boy's life, from the importance of the four brushes and what to do with tips, to how to avoid being Harry-all-hands, Larry-the-late-comer, or Ronald-the-rubberneck.

These letters are simply written and there are clever cartoons by Janice Walters showing Jimmy the altar boy in various situations.

Books Received

The Casserole Book, John & Marie Roberson, Prentice-Hall, Inc., 70 Fifth Ave., New York City $2.95.

Commentary on the Gospels, Ronald A. Knox, Sheed & Ward, 830 Broadway, New York City $3.75.

The Light of the World, Rt. Rev. Benedict Baur, O.S.B., B. Herder Book Co., 15 S. Broadway, St. Louis, Mo., $7.00.

The Catholic Mind through 50 Years, Edited by Benjamin L. Masse, S.J., The America Press, 70 E. 45th St., New York City $5.00.

Father Hecker and his Friends, Joseph McSorley, B. Herder Book Co., $3.95.

Holding the Stirrup, Memoirs of Baroness Elisabeth von Guttenberg, Little Brown & Co., 34 Beacon St., Boston 6, Mass. $3.75.

The Unquenchable Flame, The Life of Philip II, Hastings House, 41 E. 50th St., New York 22, New York, $5.00.

In Christ, Dr. William Grossouw, Newman Press, Westminster, Md., $2.25.

Venerable John Neumann, C.SS.R., Rev. Michael J. Curley, C.SS.R., Catholic University of America Press, Washington 17, D.C., $6.50.

Far Away Place, B. J. Murdoch, Marshall Jones Co., Francestown, N. H., $2.50.

Letters to a Nurse, John McKee, John S. Burns & Co., 195 Buccleuch St., Glasgow, C.3

'Christ And Womankind'

Vital Book For Women

CHRIST AND WOMANKIND by Peter Ketter, D.D., Newman Press, Westminster, Md., 440 pp., $5.

Of the three books which have been published within the past couple of years dealing with the so-called "woman question," Dr. Peter Ketter's is the most definitive. The preceding books number Father William Faherty's **The Destiny of Modern Woman,** presenting the teaching of five recent Popes on the role and responsibility of modern women, and Father John Fitzsimon's **Woman Today** which likewise concentrates on the contemporary. Mr. Ketter's book, on the other hand, goes the gamut of history in considering the status of women before and after Christ. The book was first issued in Germany in 1935, appeared in a British edition a few years later, and is now made available for U.S. readers.

The author's scholarly study, in Part I, of the servitude and low esteem in which woman was held in the pre-Christian era is both depressing and enlightening. Like an artist's use of light and shade, it enables one better to see the contrast between those dark ages when woman was considered only in terms of her sex and Christ's insistence on her rights and duties as a person.

Part II of the book considers Christ's gifts to and requirements of womankind. Here Dr. Ketter treats the recognition of the human personality of woman; the order of love in the relation of the sexes; the oneness of the marriage bond; the purity of married life; protection and ennoblement of motherhood; the bridal wreath of consecrated virginity, and the Eucharistic Christ and womankind.

In Part III the individual women in the life of Jesus are numbered and characterized, and in Part IV there is a treatment of women of the apostolic age, considering first the apostolate of example, and then the kingly priesthood of love.

This is a tremendously vital book for all women, and is destined to be of inestimable aid to priests in parish and retreat work and to all Sisters engaged in the education and guidance of girls. The portrait of Christ which comes to life in its pages is extraordinarily illuminating and endearing. And St. Paul, incidentally, who is not notably known as the patron saint of women, emerges in warmer color. Woman's disgruntlement at her lot, Dr. Ketter shows, should not center in him, but in Eve and her fall—and woman's glory is in Mary, her only salvation in Christ.

Three Costly Evils

And A Free Cure

REV. PATRICK J. PEYTON

1. DRUNKENNESS costs this country close to a billion dollars a year.

2. One out of every ten persons in the United States needs mental treatment of some kind.

3. And 22,000 Americans kill themselves every year.

These **three epidemics**—intoxication, mental illness, and suicide—indicate that personal mental crises are characteristic of our generation.

C. G. Jung, one of the three most distinguished of all psychiatrists living and dead, gives us

this revealing glimpse into his world-famous clinic:

"Among all my patients in the second half of life, there has not been one whose problem in the last resort was not that of finding a religious outlook on life. It is safe to say that every one of them fell ill because he had lost that which the living religions of every age have given to their followers, and none of them has been really healed who did not regain his religious outlook."

To many who have abandoned religion, this must be throwing a new light on it. Walter Lippman once said that Americans were suffering from "rootlessness."

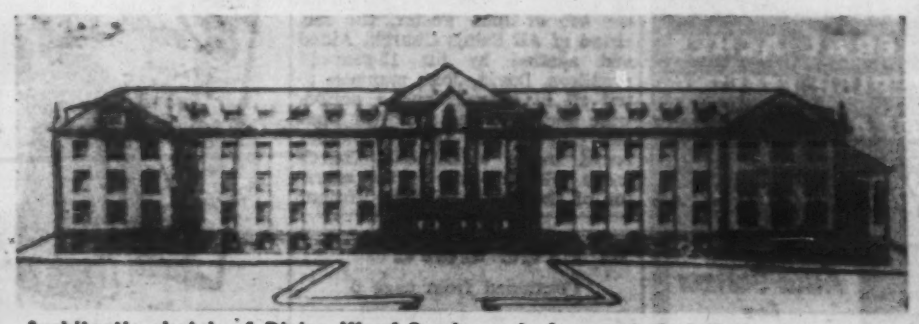
This idea illustrates what happens when a man severs all connections with his Creator. At once he is adrift on a shoreless ocean. There is nowhere to go, nothing to do but drift.

A man without God has deprived himself of any hope of a landfall. He expects never to see land. All his sufferings seem in vain, all things that can be hoped for appear empty.

Scientists have come to realize

Continued on page 6

Help Build This
SEMINARY AT FATIMA



Architect's sketch of Divine Word Seminary to be erected at Fatima, Portugal.

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This Week's Conversion Story

How Former Teacher Came 'Into The Light'

JOSEPH Q. STUART

FAITH and doubt are mutually incompatible. Faith implies the full and unwavering assent of the intellect, and the Scriptures tell us that "without faith it is impossible to please God." Joseph Stuart could not find certainty in a creed whose ministers taught contradictory doctrines. His search led him to discover the universality of the Catholic Church in time and place, her marvelous unity of belief and practice and her establishment by Christ. In entering the Church he found the certainty, security and peace for which he had so long been searching. Entering the Church was for him a coming into the light of divine truth in its fullness.

The story is taken from Father John O'Brien's book "Pathways to Christ," published by Our Sunday Visitor, $1.50.

I was born in 1880, on the backbone of the Appalachian Mountains in the northwest corner of North Carolina. Our people spoke a dialect of English that was about 200 years old. My mother came from a family of ministers and school teachers, and taught me much better English than was used by the neighbors. My father was an intelligent man, a diligent student of the Scriptures and a licensed exhorter in the Methodist Church.

We lived almost exactly as the poorer people of Colonial times. "Papa," as we always called our father, with the constant help of us five boys, raised the corn which, with the beans, pork and bacon, with some home-grown fruit, vegetables and sorghum molasses was our food supply. Wheat did not yield very well in the mountain soil, and we considered ourselves fortunate if we could have sufficient flour to have hot biscuits for Sunday breakfast and when we had company. We also raised all the feed for our domestic animals.

Mother took the wool from the backs of our sheep, spun and wove it into cloth, made her own patterns, cut out and made all our outer garments by hand. She never had a cook stove or a sewing machine until I was well along in my teens. She also knitted all our stockings. Besides all this housework, when we had too much rain, as was often the case in the mountains, and the weeds and grass were about to get ahead of the corn, mother and the two girls often helped with the hoeing.

When autumn came, papa would go to Mountain City, Tenn., or to Abingdon, Va., and bring back a "side" of heavy "upper leather" and a supply of sole leather to make shoes for the whole family. He sewed the different parts of the "uppers" together with a strong waxed linen thread and nailed the soles on with home-made wooden pegs. That one pair of shoes was all we got until time to go barefooted next spring. We were always glad to discard the heavy shoes and sometimes did so before the last of the snowdrifts had melted.

We had about three or four months of school in the dead of winter. We children usually had to walk from two to three miles to the log schoolhouse. The first one I attended was of this type. The seats were made of split logs with holes bored in the ends and wooden pins inserted for legs. That was all. No backs whatever, and nothing to answer for desks. There was a slanting board nailed along the wall where we were supposed to practice for our "penmanship"; but most of our writing and arithmetic work, "cyphering" we called it, was done on slates. The house was heated by a huge fireplace, for which we boys had to gather and prepare the wood at our noon hour.

Became School Teacher

My mother taught me to read and spell and introduced me to arithmetic before I started to school at the age of seven. Across the line in Tennessee they had much better schools, and my father used to send us over there, after our Carolina school was out, paying a small tuition fee. Thus it came about that at 18 I was teaching school in my State. After I was well along in my twenties, I took a two years' course in a religious school in Cincinnati and spent quite a few years in teaching.

As to religion, we were mostly good Protestants of the Methodist, Baptist, or "Christian" variety, Campbellites, we called the latter sect. We walked five miles to Big Laurel Southern Methodist Church, of which we were members, or if the weather was bad, we went across a low gap in the mountains to the "Northern" Methodist Church. The "Saluda Meeting House" as we called it was built of large poplar logs, split, hewn and notched together at the ends. The logs were so large that it took only three logs on a side to make the walls of the church.

We had family prayer in our home, morning and evening. I shall never forget those evenings in my boyhood when after supper we would gather in a semicircle around the large fireplace, papa at one end and mother at the other. She would be making her needles fly swiftly as she knitted our stockings or gloves, while papa read the Bible to us for an hour or more. The Scriptures were very interesting to me, and often when papa would come to a part of the Old Testament which he did not consider appropriate for us children, and would stop reading aloud, I would ask him to "read out." Thus it came that I knew more about the Bible at twelve than most church members do at 60.

After the Bible reading papa would say, "Let us pray." We would all kneel down at our chairs and papa would pour out his heart to God in thanksgiving, praise and earnest petition. He had no set form of prayer but prayed out of his heart to God. And I think those prayers went straight to the heart of God. When papa could not be at home, mother took over, and she could pray and teach us religion equally well.

Learned About Tradition

I was first turned toward an investigation of the claims of the Catholic Church by a statement in a Protestant Church history that the Catholics defeated the Arians at the Council of Nicea by tradition rather than by Scripture. It further stated that the Arians could quote Scriptures which seemed to support their cause, but that Apostolic Tradition was all on the Catholic side. It struck me that if Tradition was so valid in A.D. 325, it might be valid yet today. I had become thoroughly disgusted with the uncertainty and divisions of Protestantism. I knew many men whom I believed to be equally sincere, earnest and intelligent, all men of prayer and devotion to Christ, who preached contradictory doctrine.

I came to the conclusion that something was radically wrong with Protestantism and that I would have to find some better way or be forced into unbelief. I could not believe in a God Who had not provided a better way for us to find out just what His Gospel is. I thought that Apostolic Tradition, preserved through a divinely-assisted Church, might be the key to the answer.

About this time I went to a Catholic hospital for a minor operation. I asked the Sister who cared for me if I might speak to the priest. After a while he came around and I asked him what evidence we can have that Tradition is reliable. He said that the evidence is that Christ promised to be with the Church to the end of time to help her teach His Gospel. That He also promised her the Holy Ghost to lead her into all truth, and that the gates of hell should not prevail against her. He concluded that if the Church has failed, then the promise of Christ has failed.

He had two long talks with me, which I thoroughly enjoyed and gave me some books to read. I was soon convinced of the folly of the idea of private interpretation, and that there must somewhere be an authoritative interpretation of the Scriptures, but where could it be?

I began by studying Christ's "great commission," and at once saw its catholicity . . . "all the world," "every creature," "all that I have said," "unto the end of the world." I noted that He prefaced His command by a statement which Protestants usually disregard. He said, "all power is given to Me in heaven and on earth. Go ye therefore . . ." In other words, He was transferring His power and authority to them and promising to be with them until the end of time to enable them to perform this superhuman task. I noted, too, that they were to preach the Gospel, not their opinions or interpretations of the Scripture, but a definite body of truth consisting of all things He had commanded them. He said nothing about "preaching the Bible" or even the New Testament, which so many sects of Protestants claim to be doing, all preaching different doctrines.

So I decided that there must be a Church somewhere which still had this authority and with which Christ had remained even down to the present time. Could it be the Catholic Church? Judging by the ungodly lives of most of the Catholics I had met in the shops and on the farms, and the seemingly unconvincing Scriptural foundation of some of the dogmas of the Church, I deduced that it was hardly possible.

Only True Church

So I investigated the claims of the Eastern Churches, the Old Catholic Church, and the Anglo-Catholic Church. But after two years of study I was forced to come back to the Roman Catholic Church as the only one which could possibly fill the requirements. It alone was universal, both in time and place. All others were national or at least schismatic. It alone had been consistent in doctrine. All others had changed their dogmas from time to time. So I saw that there was no hope of finding the Church with the Christ-delegated authority except in the Roman Catholic Church.

I remember very well when I was reading a Catholic book one winter evening in 1934, this conviction dawned upon me with powerful force. I remarked to my wife, "Mom, I will have to become a Catholic."

"If you do," she replied, "I will leave you."

I told her that I would be very sorry if that should happen, but that I was bound to follow my conscience. I knew she would never carry out her threat, and since, she has come to believe that I am a pretty good Christian, in spite of the fact that I am a Catholic. But she always says that I got my religion from the Protestants.

Shortly after this incident, I began taking instructions. First, the priest had me ask questions. After about three weeks of questions and answers, he began giving me instructions on the points in which, in his judgment, I was lacking. About six weeks from the time I started he judged me ready for baptism.

He remarked to a neighbor who had brought me to the rectory, "Earl, you have had a Catholic neighbor for months and did not know it." That was 19 years ago, and I have never ceased to thank God for the deliverance from the confusion and uncertainty of Protestantism and the 19 happy years in the Catholic Church.

CISTERCIANS INSTALL YOUNGEST ABBOT — The Rt. Rev. Vincent J. Daly, O.C.S.O. (order of Cistercians of the Strict Observance—Trappists), (center), is shown following his installation as sixth abbot of Our Lady of New Melleray Cistercian Abbey near Dubuque, Ia. Assisting at the installation were: the Most Rev. Gabriel Sortais, O.C.S.O., of Rome, Abbot General of the Cistercians of the Strict Observance (left); and the Rt. Rev. Celsus O'Connell, O.S.C.O., Abbot of Mount Melleray Abbey, Ireland. Abbot Daly, 41, youngest abbot in the order, is a native of New York City. Until his election as abbot in November he had been prior of the abbey since 1944. This was the first time in the history of the 103-year-old abbey that the Abbot General from Rome had officiated at the installation of a new abbot.

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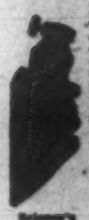

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Our Theme: The Holy Family

This discussion deals with article on page 1. Be sure to read it carefully.

JOHN: Why did Christ attend the marriage of Cana?

MARY: What did Jesus do at the marriage of Cana?

CHARLES: How did Jesus react to this request of Mary?

ANN: Now what does St. Paul say about Christian marriage?

Questions Addressed To The Class

Isn't marriage like any other contract between two persons?

CLASS: No. God Himself instituted marriage, and declared that no man, no matter what might be his authority in state or church, might nullify that particular contract.

But are not even some Catholic marriages nullified?

CLASS: No. They are only declared to have been invalid from the beginning when that was actually the case because of some impediment in the way. The Church may not change any law of God.

Are more marriages dissolved today than in former years?

CLASS: Yes. Fifty years ago Protestantism opposed it as much as the Catholic Church, and no minister would assist at the remarriage of a divorced person.

What is the rate of separations or divorces today?

CLASS: It varies between rural areas and cities. In some cities there have been, in some years, as many divorces as marriages, but about one-third of all city marriages break up.

May Catholic husbands and wives separate provided they will not remarry?

CLASS: They may, with the permission of the Bishop, when he regards the reason for separation as sufficient, such as habitual drunkenness on the part of the husband, or unfaithfulness on the part of either husband or wife, or for excessive cruelty. When a separation is granted in favor of the wife, for instance, she promises in writing that she will not be married during his lifetime.

What is the best guarantee of a permanent marriage?

CLASS: It is the blessing of God and the religious devotion of parents. You have often heard the adage "the family which prays together stays together."

Is there any other guarantee?

CLASS: Yes. Parents who have several children usually "stay together." They have a common interest in these children and if they are doing their full duty to God His blessing rests on such a family and keeps husband and wife together and happily.

Is divorce as common in other countries as it is in the United States?

CLASS: No. It is not. This country leads all other nations in the world in divorce, in crime, in the tolerance of vile literature.

In some countries there exists no law which permits people to be divorced and then remarry, just as there is one state in our union which does not permit remarriage after divorce, namely, South Carolina.

For High Schools And Discussion Clubs

Subject: The Holy Family

The only time Jesus seemed to ignore Mary and Joseph was when, as a boy of 12, He remained in the Temple of Jerusalem after they had started back for their Nazareth home. When they later found Him still in the Temple, Mary told Him that they had "sought Him sorrowing," which meant that they not only felt keenly His absence, but that they were really disappointed. Jesus, of course, set them right when He told them that He was about "His Father's business." What He meant to say was that God comes first, no matter how loving and dear parents are.

The average home today is not what God intended it to be. It was never intended to be merely a place in which to eat and sleep, but a blessed abode, a home of peace and harmony, and in many respects a shrine for common devotion of parents and children to the same Heavenly Father.

A Great Sacrament

Nothing is more true than the slogan of Father Peyton that "the family which prays together stays together." God becomes interested in it and blesses it.

But such is not the average home

Continued from page 1

in the United States. In most cities one out of three homes is broken up by divorce.

When God married Adam and Eve He served notice on the world that "what God has joined together let no man put asunder." Christ reiterated that same warning, and St. Paul, who emphasized the fact that marriage among Christians is a Sacrament, compares the union of husband and wife to the union of Christ with His Church—and Christ declared that He would be with His Church "all days even unto the consummation of the world."

St. Paul also declared that marriage is a Sacrament "only in Christ and in His Church." Non-Catholic Christians do not even recognize marriage as a Sacrament; they claim that the text should read "marriage is a great mystery." But in the Greek language the word "Mystery" and "Sacrament" meant the same thing. The word "mystery" in English hardly fits here. Why should marriage be a mystery?

The Cana incident teaches a great lesson to non-Catholics, namely, that although Christ's time had not yet come to work miracles and prove His divinity, He did work a miracle at the Cana marriage because Mary had asked Him in behalf of the guests.

Non-Catholics, like any Catholic, should realize that they cannot have Jesus without Mary. He came to us through Mary and while, bowing to the will of the Heavenly Father, she permitted Him to leave home for three years, she was with Him at the beginning of His public ministry, and stood under the cross at the end of His ministry. From that cross He not only recognized her and thought of her tenderly, but told John to take care of her.

Family Finances

A Teen-Ager Cooperates

CECILIA WADE

Dear Jane:

NOTICE the plain old three-cent stamp—no air-mail this time. It's to save money. We had a family conference on finances last night. Sis is expecting again, and with Johnny in the service it is up to us to "tighten our belts" for the sake of Sis and the new baby. Think of it, Jane, I'll be auntie two times now before I even get out of high school.

We seem closer together than ever today after deciding to give up a few things for the good of all. The way I see it, Jane, we are a real family at our house. Being a real family is more than just the little extras like the big red cherries I put on top of the fruit cups, and the extra pin curl I make when I set Mom's hair, because it does something for her personality, or even the way I make Daddy feel young again by teasing him about still being my best b. f.

Sometimes being a real family is all "tied in" with the show I don't see because the family is saving for a new rug, or the hamburgers I don't feed the gang because hot baked beans in buns go further for less money, or the records I don't play when Daddy has had a hard day at the office.

Oh yes, while we are cutting down on luxuries, we are putting a little extra in our church envelopes this year. It's because God has been so very good to our family and we want to show our appreciation. Daddy says if we ever get the idea we are making too many sacrifices for the Church we should remember the sacrifices the Holy Family made for the human family. Daddy is with his family the way Bishop Sheen is with his world mission contributions—it is the amount of sacrifice that counts.

The family that pays together (and prays together) stays together. The credit line goes to Father Peyton, except for the dropped "r."

Till next week,
Your friend,
Anne

Brother Michael's Quiz

Read this week's installment of **Brother Michael's Magic** carefully (See next page.) Then try to answer each of the following questions. You may use your catechism to help find the answers. Five right is excellent; four right, very good; three right, passing; two right, poor; and if you get less than two correct Brother Michael is ashamed of you!

1. What is the chief teaching of the Catholic Church about Jesus Christ?
2. Why is Jesus Christ God?
3. Why is Jesus Christ man?
4. How was the Son of God made man?
5. Is Saint Joseph the father of Jesus Christ?

See answers on page 12.

YOUTH *section*

DP's On Our Altars

543 Find Haven In U.S. Parishes

LOUIS C. FINK

THERE is a fair-sized city in the mountains of North Carolina where the assistant pastor at the Catholic Church is a Hungarian. He's a refugee, as a matter of fact, and the English in which he preaches his halting sermons has been acquired in the three years since he was driven out of his native land.

Nobody has heard him complain. Nobody has noticed him fretting over the family he left behind. He devotes his life to the welfare of his new parish, although his heart must be torn with love for those he left behind in Hungary.

Most of the Catholics in that North Carolina city have welcomed that new priest. Most have been indulgent even when they could not understand every word of his sermons. But a few—and it is to their everlasting disgrace—are resentful. The matter even came up at a meeting of a men's organization in the church. A small minority wanted to petition the Bishop to have their curate transferred. Their reasoning went like this: "North Carolina has comparatively few Catholics. We need priests who are brilliant orators, men who can convert all who hear them. This priest speaks poor English, and he should be stationed somewhere where his language will not matter."

Fortunately, it's only a minority which speaks that way. The majority realize that North Carolina (like every other State in the nation) is short of priests, and they are grateful to their Bishop for accepting the new priest from Hungary, for giving him a parish in their diocese.

Other Foreigners Helped

More and more of the readers of Our Sunday Visitor are going to meet these priests with foreign accents. In the past three years, 543 displaced priests have been brought to the United States and placed in 75 dioceses. Nearly a hundred more have been admitted to the United States but have not taken up their pastoral duties. And over 500 more consecrated men of God are waiting for arrangements to be made to bring them to this country.

That is a total of over a thousand priests coming to swell the ranks of the 44,000 hard-pressed, overworked priests now serving all American Catholics. The total indicates the horrible conditions in Europe, where so many priests are unable to perform their duties. Where untold numbers more have died before they could leave their homelands.

But there is usually some good in evil things, and here America gets a wealth of help from a disastrous situation in Europe. It will not be the first time America has been visited by foreign priests who did not speak the language of the natives. The first Mass ever offered in a chapel in this fair land of ours was said by a Spanish priest who accompanied Ponce de Leon to Florida in 1549.

Mass was offered outdoors in Virginia in 1526, in Alabama in 1540, in Oklahoma in 1541, and so on—all offered by priests who spoke Spanish, or French, or Italian. They were "foreigners," and the natives (the Indians) could understand them only through signs. But their Masses were said in Latin, and any Catholic of the Roman Rite could understand them. Even when English-speaking priests arrived, the first Americans looked on them as foreigners. And the Indians could understand the English no better than they could the Spanish or the French. Nevertheless, it is to such "foreigners" that we owe our faith.

So we should be glad to welcome displaced priests now. All of us sympathize with American missionaries who go to China, or the Philippines, or Africa, where the language barrier is one of the first they have to overcome. It is no easier for the displaced priest who has to learn English, one of the hardest languages to learn, as any student of foreign tongues will tell you.

It would be nice, of course, if all our priests had the eloquence of Bishop Sheen. Then these displaced priests could take their time about learning English, while other priests led our parishes. But we don't have nearly enough priests in any diocese, and God certainly does not give the gift to all of being brilliant public speakers. But He does give one gift to all, and that is what means the most to any Catholic: every priest can say Mass for us; he can baptize our children, and offer comfort to the sick and dying. And it is pretty certain that the priest newly arrived on our shores can make just as many converts as the priest who was born here.

Time For A Change

Most of us Catholics take our priests for granted, anyway. It might be a nice idea if we changed with this new year of 1953. Maybe a little reception for that displaced priest in your parish would be in order. If he is still not sure of his English and might be embarrassed in a crowd, then some family might invite him for dinner. Perhaps in the privacy of home and family, you might even help the new priest to master our language, to understand our customs. You might find you had a charming guest, too, like the one I met back in 1940 at a remote Boy Scout camp in the Jersey mountains. He had just finished saying Mass for about 30 boys, and he delivered a sermon that impressed even the 12-year-olds.

It fell to me to take the priest back to his rectory, and I discovered that this "immigrant" lived in the seminary. Not only that, he taught philosophy and moral theology, and had a string of college degrees a yard long. His technical training would have been the envy of any priest in the largest city parish. But his history? Oh, just another refugee, head master of a school on the Rhine who had escaped across the border just two jumps ahead of Hitler.

The small group who objected to the DP priest in the North Carolina city might find out something just as interesting about their new curate.

For he will tell them if they ask, that he was in the last class of priests ordained by Cardinal Mindszenty—and has seen history being made. Crude and terrible history, but he knows it nevertheless.

Pray for the displaced priests everywhere. Welcome them to your parish. Take them into your homes—and your hearts.

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GOD LOVE YOU

Most Reverend

Fulton J. Sheen

NO person can ever love anything he cannot get his arms around, and the cosmos is too big and too bulky. That is why God if He was to be loved had to make Himself as small as a Babe, that we might put our arms around Him in the Crib and our heart around Him in Holy Communion.

No one can fall in love with a theorem of geometry or a code or commandment. It is even hard to love God as a Supreme Being. It was no wonder then that for centuries people made God into images of stone, and silver, gold and brass. They were almost saying: "The great gods on the Olympian heights are too far removed from the dust of human lives. If He will not come down, then we will make Him come down in our homes as metal and brass and wood. All this was wrong, but the subjective state that prompted it was right, namely the desire for a love that takes on human flesh."

That is the meaning of Bethlehem: God taking unto Himself a human nature like ours from His Mother Mary. As there is in us a union of two natures, our body and our soul, and yet we are only one person, so in this Babe, there is a perfect union of the nature of man and the nature of God, but only one Person, the Person of the Son of God who became Man that we might become the sons of God.

Would it be humiliating for us to dispossess ourselves of our body and put our soul into that of a dog or a crab? Suppose furthermore that for the life of that animal, we willed never to exceed the limitations of that organism and condemned ourselves to the association with other dogs or crabs, knowing that we were a thousand times more worthy and had immortal souls. But what is that humiliation compared to the Son of God emptying Himself of the glory of His Divinity and taking on the form of a man, and living with unlearned men for thirty-three years? More astounding still is it that God would house Himself for nine months in the fleshy ciborium of a woman — He the Word remaining wordless; Omnipotence in Bonds; Eternity in Time; He the bird that built the nest is being hatched therein.

The humiliation and the goodness of the Incarnation is so overwhelming that the only ones who can really understand it are those who try to humble themselves and sacrifice themselves for the cause of that Divine Babe.

During the past year thousands have denied themselves a luxury, even a necessity that our holy faith might be given to the 1,100,000,000 pagans. To these and to all others, a New Year rich in happiness because rich in sacrifice.

GOD LOVE YOU to the 16 members of the Sherman Family. "This year it was decided that instead of every member buying fifteen presents, we would place the names in a hat, and each member would draw one name. All agreed they would like to help in really carrying out the Christmas theme by matching the amount of this one gift by an identical sum and sending this collective amount to the most worthy charities." The Holy Father's Missions has benefitted in the form of a check for $200 . . . **GOD LOVE YOU** to B. R. who sacrificed going to the wrestling matches to send $5 to the Missions . . . **GOD LOVE YOU** to M. S., 13 years old, who earned $5 baby-sitting and has sent it to the Missions . . . **GOD LOVE YOU** to M. C. who sent $10 to the Missions instead of buying a canary and cage.

At your request and a $2 offering to the Holy Father's Missions, we will send you a World Mission Rosary blessed by me.

Cut out this column, pin your sacrifice to it, and mail it to the Most Reverend Fulton J. Sheen, National Director of The Society for the Propagation of the Faith, 109 E. 38th Street, New York 16x, New York or your Diocesan Director.

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The Catholic Hour Now On NBC Television

What is found and what takes place inside a Catholic Church is being explained in the inaugural series of "Catholic Hour" television programs.

Entitled "The Church — God's House," the series is carried by 47 National Broadcasting Company TV stations through the Sundays in January at 1:30 p. m., EST.

Produced by the National Council of Catholic Men, "The Catholic Hour" is not a simulcast of the radio "Catholic Hour." It presents "unusual, true-to-life episodes especially prepared for TV," according to NCCM. The radio "Catholic Hour," launched almost 23 years ago and also NCCM-produced, will continue to be heard on Sunday afternoons over the NBC radio network.

The January TV series deals with fictional incidents taken from the life of John Foster, the sacristan of All Saints Church. Aided and abetted by his 15-year-old grandson, David, John manages to tell all his friends and a nationwide television audience just what the objects and the ceremonies found inside a Catholic Church mean. Helping him is the narrator of the series, Father Vincent F. Holden of the Paulist Fathers' Detroit Mission Band.

Among the subjects treated during the series are the Divine Presence, genuflection, kneeling, statues, the Stations of the Cross, the vestments and vessels, the altar, conduct in Church, and consolations of the Divine Presence.

A Free Cure

Continued from page 5

not only that the health of the soul seriously affects the health of the mind, but that the whole man is in danger when deprived of spiritual food. Just as people are physically weak when famine stalks the land, so they are mentally abnormal when spiritual starvation withers the soul.

People who see this truth are not puzzled by the problems of alcoholism, insanity, and suicide. They see at once that help will come to them not from the doctor but from God. The only intelligent course is to search for God.

And the first thing to do is pray.

—Paulist Information Service

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The Life of Christ

Adapted from a story by the Rev. Robert E. Southard
Pictures by Addison Burbank

WHEN HIS MOTHER AND HIS RELATIVES SEEK TO VISIT JESUS, THEY CANNOT REACH HIM BECAUSE OF THE CROWDS.

ONE EVENING, JESUS AND HIS APOSTLES ARE ABOUT TO CROSS THE SEA OF GALILEE.

AS THEY PUT OUT TO SEA, JESUS FALLS ASLEEP. SOON A VIOLENT STORM ARISES. THEY BEGIN TO SHIP WATER.

FRIGHTENED, THE APOSTLES AWAKEN THE MASTER, WHO IS UNMOVED BY THE SEEMING PERIL.

HE REBUKES THEM FOR THEIR LACK OF FAITH AND BIDS THE WIND AND WAVES TO CEASE.

AND THEY WERE FULL OF WONDER AND FEAR BECAUSE THE WIND AND WAVES OBEYED HIM.

PETER MEANS ROCK PART I

A MAN NAMED SIMON ONCE MADE HIS LIVING FISHING ON THE SEA OF GALILEE. BUT THEN HE WAS CALLED BY JESUS TO BE AN APOSTLE AND HIS GREAT WORK BEGAN FROM THAT MOMENT.

ONE DAY JESUS TOLD SIMON THAT HIS NAME WOULD BE PETER FROM THEN ON. PETER MEANS ROCK IN THE LANGUAGE THEY SPOKE AND JESUS SAID THAT THIS MEANT SIMON WOULD BE THE ROCK ON WHICH JESUS' CHURCH WOULD BE BUILT, TO LAST FOREVER.

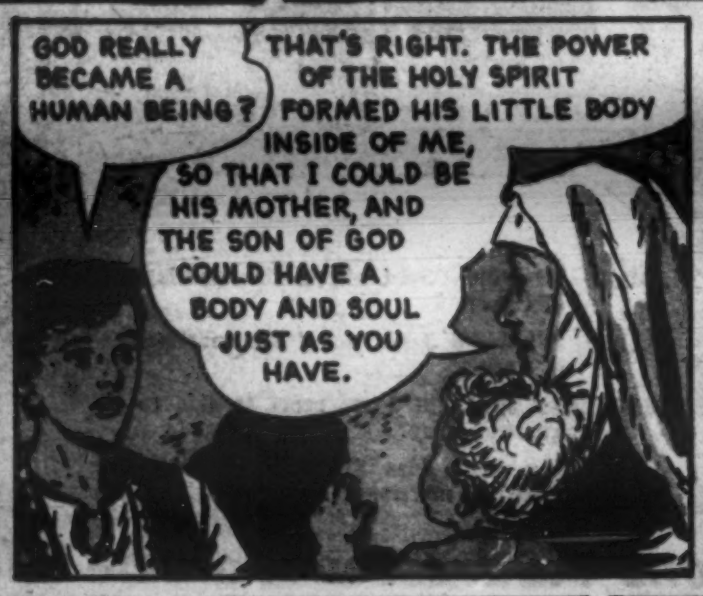
ALL THE OTHER FOLLOWERS OF JESUS KNEW THAT PETER WAS THEIR HUMAN LEADER, SINCE JESUS HIMSELF HAD APPOINTED HIM.

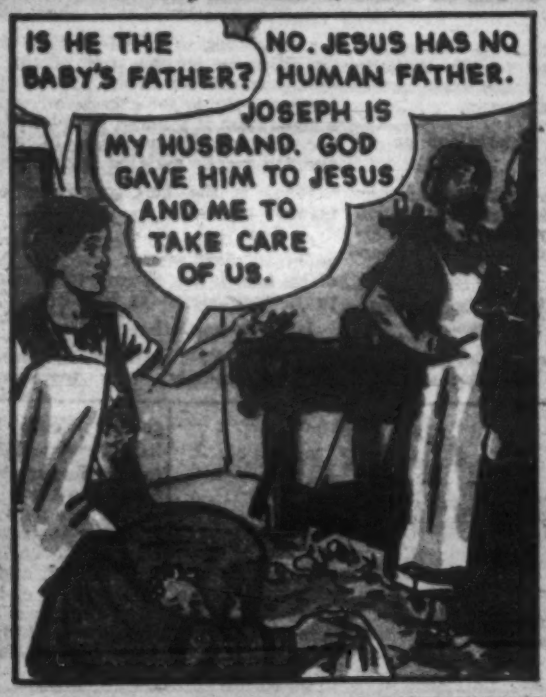
AFTER CHRIST ASCENDED INTO HEAVEN, PETER WENT TO ROME TO SPREAD THE GOSPEL. SINCE PETER WAS THERE, ROME BECAME THE CHIEF CITY OF THE CHURCH.

SO IT WAS THAT SIMON THE FISHERMAN BECAME PETER, THE ROCK UPON WHICH JESUS BUILT THE CATHOLIC CHURCH.

NEXT WEEK: THE MEN WHO FOLLOWED PETER IN ROME.

BROTHER MICHAEL'S Magic





NEXT WEEK:
THE TRIPLE DREAM

Father Conroy Talking

Our Youth

IN December we sent out from FIGHTING 69th headquarters here a call for prayer. These prayers were to be offered as a Triduum in Honor of the Immaculate Conception. The intentions of the Triduum were that FIGHTING 69th Campaigners might grow stronger in their ideals and that General Eisenhower would be guided in his new tasks through the intercession of the Immaculate Conception, patroness of the United States.

The response to this triduum was overwhelming. For days letters poured in from High schools and youth groups sponsoring the FIGHTING 69th, stating how happy their Campaigners were to "get in" on the big job. These letters are still coming in, as a matter of fact. And mind you they were not from priests, Sisters and Brothers telling us that their students would participate. These letters were from FIGHTING 69th Captains—youth themselves.

And many of them waited until after the Triduum to report. As one Captain said, "It would have been easy to say all of the fellows and girls were going to keep the triduum, but I just wanted to see how many actually made it!"

Well, what about all this? What does it mean?

It means, first of all, that there is a "ground-swell" of spirituality noticeable among our Catholic youth. It's there. There isn't any question about it. This is said in face of the fact that many dire things are being predicted about our modern youth. My personal conclusion is that the majority of them are seeking spiritual goals and that they are tiring of much of the "sounding brass and tinkling cymbal" which the world dangles before them.

Challenge Accepted

Secondly, what our American Catholic youth need is a challenge, rather than "some place to go and something to do." They need spiritual goals, rather than new youth centers. They need spiritual inspiration rather than constant meetings at which the same few show up and plan the same old things over and over again.

This is not to belittle the youth centers which are being properly used nor the meetings which are producing our future Catholic leaders. It is only to say that we must not be afraid to challenge our youth, nor must we think that they must always be baited with dancing and entertainment to lead them on to higher things. These things are simply not so. Give our youth a challenge, give them something hard to do and they will come through.

Thirdly, and this is by no means unimportant, in spite of all the bad example which has been provided by our statesmen and leaders, many of them Catholic, our youth are still interested enough to pray wholeheartedly for our country's newly elected leader. This also means that given respectable authority, they will respect that authority.

It is up to the new administration to provide that kind of respectable leadership and if it does then there is every reason to believe that a new respect for authority will be engendered in our modern generation of youth.

Of course, authority, like charity, begins at home. Nevertheless, if society and social environment can be brought to work with the home this will not only help the good homes, but in some instances teach a few valuable lessons to the lax homes. All in all, we are encouraged with the prospect for our nation's youth as we march into 1953. We shall never overlook the weaknesses of youth, their need of training and discipline. But neither shall we fail to capitalize on the abundance of good which is to be found in all of them.

CARDINAL SPELLMAN MEETS WAR HEROES—Francis Cardinal Spellman, Archbishop of New York, congratulates Army service men just decorated for outstanding action in the Korean conflict. With him at Fort Shafter, Honolulu is Lt. Gen. John W. O'Daniel, commanding general, U. S. Army in the Pacific, who presented the awards. The winners are left to right: David Kalawe, father of Pvt. Albert Kalawe of Honolulu, who was posthumously awarded the Bronze Star; Sgt. Florentino V. Ramano of Honolulu, Silver Star; Sgt. Tsutomu Ishimini of Kahuku, Oahu; Cpl. Earl T. Shintaku of Hilo, Hawaii; and Sgt. William K. Panui of Nanakuli, Oahu, all three Bronze Star winners; and Sgt. Walter Saito of Waipahu, Oahu, Army Commendation Ribbon. Cardinal Spellman, who is Military Vicar to the U. S. Armed Forces, spent Christmas with the United Nations fighting men at the front in Korea.

Even During Vacation

Their Favorite Game: 'School'

DANIEL A. LORD, S.J.

SHE is the happy and successful mother of three young daughters. I met her toward the end of the summer holidays.

"What did your girls do during the vacation?" I asked.

She wrinkled her nose in amused protest: "They set up a school room down in the basement, dragged in the children of the block, and played school!"

For a moment, I shared her amazement. The youngsters had just finished fifth and third grades and kindergarten, so to celebrate their freedom from school, they went right back to playing school. Having completed a year of class, they pretended they were going to class throughout the holidays.

It was baffling, until I looked back to my own youthful days and then began to ask a few friends the question, "When you were a kid, did you ever play school?"

Their answer was consistent. Indeed they had. It was one of the favorite games of childhood. As a rule, one game originated with the girls. I could not find a man who admitted that he thought up the game or inaugurated it. But I could not find a woman who didn't admit she had dragged the children of her acquaintance into a simulated classroom or a man who hadn't been not too unwillingly dragged.

Why? It is the fashion of youngsters to pretend that they hate school. A boy or girl would be caught dead before admitting that either enjoyed class. When school drags on toward vacation, the pupils count the remaining days and chant any one of a hundred versions of the ancient jingle, "Ten more days and we'll be free from the school of misery." Yet with the arrival of vacation, they promptly play school, and set up chairs in the basement in formal, rigid imitation of what they had claimed to detest.

"I think," explained the mother I mentioned at the start of this, "the reason is simple; my oldest is a natural boss. She likes to push the younger ones around. Having been on the wrong side of the desk for about nine and a half months, she sees in school a perfect chance to reverse boss her sisters and her friends. For she always insists on playing the teacher."

That could be. Some inner instinct we all seem to have (and some of us try vigorously to suppress) makes us enjoy telling the other chap where to get off. We like to push people around. So since teachers appear to have authority and the right to give us orders, we rush right from the classroom into a pretended classroom, grab the pointer, the desk, and the authority to be the top dog, the one who gives the orders, the pusher of the reluctantly pushed.

So it would not be any desire for learning that leads to playing school, but the longing to exercise authority.

Yet there are other explanations, my own for example.

I had the sort of Mother who tolerated no complaints about my conduct in school. I brought home a perfect record in what those simple days called "Deportment" or our living room blossomed with fireworks and I was penalized for many a hard day. Teachers should have loved my Mother; for in her they found the perfect ally. I found no excuses for bad conduct that she would accept. And if the teacher made the slightest complaint about me, the teacher was right and I was wrong and why bother discussing the matter?

Yet every child has a certain amount of original sin that tends to flare up even in the classroom. In the real classroom, I had to behave but when one of the girls of my childhood suggested school, I leaped at the chance. I wanted to play the class's bad boy. I wanted to misbehave. I longed for the chance to be the center of disturbance, the villain of the piece, the restless, chalk-throwing, disturbing element who (in our strangely perverted admiration for villians) I vastly if secretly applauded in the bad boys of our school but dared not imitate in real life.

I find that many of my friends too loved to play the bad boy in the simulated classroom and actually gave the girl who started the game a rough if enjoyable time.

As I look back, it was easy to start roughhouse in our pretended schools. All I had to do was make one disrupting gesture and the class followed suit. I cannot recall any time we spent pretending to study. I cannot recall that our "teacher" even went through the gestures of teaching us anything. The class had hardly settled itself in the pretended desks, when somebody pushed somebody, got pushed sharply in return, and the classroom degenerated into instant chaos.

Perhaps the purpose of the game of school is not to pretend to be learning but to give release for all the naughty impulses we dare not vent in real life. I need not tell you that the three little girls who started this discussion all go to a Catholic school. The Sisters, who take education seriously and who realize that the training and discipline to right conduct is at least as important as book-learning, tolerate, and rightly, no nonsense. There is good conduct and right manners and the discipline of obedience that are essential for any worthwhile education. Yet rebellious human nature, being what it is, likes to take the good and caricature it, likes to give release to impulses which cannot be gratified in a regular Catholic classroom.

I don't know "progressive" schools, but if the jokes about them are all true, the pupils of these schools probably never play school. Nobody has much authority in them to be later seized and parodied. And since impulses are encouraged and obeyed, the later release of these by playing "bad boy" or "naughty girl" would be superfluous.

If you are young, your memory of playing school may be fresh. For us older people, it remains refreshing.

A Word To Non-Catholics

Pope Makes Unique Claim

MICHAEL MONDAY

THERE is, in this wide world, a man who claims to be the successor—not of Jesus Christ, or of St. Paul, or St. Francis, but of St. Peter the Apostle. His claim is honored by 400,000,000 people and—oddly enough—his claim is nowhere contested, as far as we know. There is no one saying anywhere: "Not he, but I am the successor of St. Peter. He is an imposter. I am the rightful holder of the title."

And yet it is an important title. It must be, to hold the unswerving allegiance of so many millions. Not just ignorant people, mind you, but smart people, as well. Writers of books, school teachers, inventors, composers, statesmen, and the like.

St. Peter was head of the Apostles. His name occurs in the Gospels and the Acts of the Apostles 190 times. The closest runner-up is St. John (the Beloved Disciple). His name is mentioned 29 times.

St. Peter's name stands at the head of every list of the Apostles to be found in the Scriptures. In fact, of all the Apostles, he was the first to be called by Jesus (Matthew 4:18; Mark 1:16; Luke 5:10).

Our Lord changed his name from Simon to Cephas, "which is interpreted Peter," Peter being Greek for rock. The full significance of the change didn't come out until, one day, Jesus said to him: "Thou art Peter; and upon this rock I will build my Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven" (Matthew 16:18-19). In other words, "Thou art the Rock, and upon this Rock I will build my Church."

Later, Jesus told him: "I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren" (Luke 22:32).

And then, after the Resurrection, in a very dramatic way, St. Peter is told to feed not only the lambs but the sheep of God's flock (John 21:15-17).

So St. Peter was established as head of Christ's Church in language as clear as one could use. And since the Church was to live forever, it would forever be needing a visible head and representative of Christ Jesus, its invisible Head. That head would be the successor, not of St. John or St. Andrew, but of St. Peter.

That is why we Catholics revere and honor the Holy Father: we see in him the successor of St. Peter and the visible head of Christ's Church.

VOCATIONS

YOUNG LADIES—desirous of becoming nuns, join the Sisters of St. Dominic (white habit), a sisterhood of Papal right, whose members recite the Divine Office daily and whose object is to bring countless souls to Christ by teaching children in parochial schools and by caring for the sick in our hospitals. For information address: Rev. Mistress of Novices, St. Catherine's Novitiate, Kenosha, Wis.

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Young Readers and Writers

— ALMA SAVAGE, Children's Page Editor

Letter from Alma

HAVE you ever seen a letter from our Holy Father? Yes, Pope Pius XII writes many letters. Some he send to Catholics of a particular country or city. Some he writes to Catholics all over the world. Some of his letters have messages not only for Catholics but for everyone in the world.

The letters the Popes write are called encyclicals. But do not let that word frighten you away from them. It is pronounced en-cyc' li-cal (sik' li-cal). Can you say it? Some of the encyclicals have messages for boys and girls as well as for grown-ups.

For example, ten years ago Pope Pius XII wrote a letter to Catholics and to everyone in the world who wants to do what is right. In it he explained why the Catholic Church is so wonderful, and why each member of the Church is important. The letter reminds us that baptized Catholics are united with our Lord and with each other, just as the parts of the body are united with the head. In the Church Christ, Our Lord, is the Head, and we are the parts, or members. The Holy Father urges us to use the power of love we first received with Baptism. It is love, he tells us, that will link us closer to each other and to Our Lord. He says that if we love God, we will love our neighbor. (And you know, our neighbor is every man, woman and child in the whole world.) And we prove our love of God by what we do. "If any man say I love God and hates his brother, he is a liar." (Our Holy Father gives these words just as they are in the Bible.)

Holy Communion gives us God's help to love Him by loving our neighbor. Holy Communion makes heroes out of Christians.

Note: The message on the love of God in his letter is taken from the encyclical, "On the Mystical Body of Christ," which Pope Pius XII gave to the world in 1943.

YOUNG CONTRIBUTORS

Betty Herky, Grade 7, St. Mary's School, Freeport, Tex.

Mary G. Kruisenga, Grade 5, St. Michael's School, So. Berwick, Me.

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BLUE BIRD

Robert Bonnette

WHAT WENT BEFORE: *Red Deer, son of the Chikepais chief, is wounded in war with the enemy. Blue Bird, fearing that he will not recover, realizes how much she loves him. Later as the war continues, Blue Bird finds Silver Birch, an enemy warrior, wounded in the forest. She overcomes her first impulse to slay him, then with the help of Red Deer, aids his recovery. Mutual kindness to an enemy brought out the love between Red Deer and Blue Bird and both consent to marriage.*

CHAPTER EIGHT

Love Brings Peace To Tribes

WHEN Silver Birch was finally able to sit up, the three would talk of the terrible war between their peoples and of means to end it. Often the talk would turn upon hunting and fishing, and the two men would spend hours of the night recalling favorite hunts and dangerous encounters with wild animals.

One night Silver Birch told the story of his narrow escape from a fierce bear. He had been separated from the rest of the hunting party and had become lost in a raging blizzard. Exhausted, he had sought shelter near some over-hanging rocks. He did not happen to notice that there was a cave in the rocks and that a huge bear had sought shelter in it. As he stood by the rocks, snow swirling all around him, the bear had lunged forward with a roar that shook the ground. Silver Birch did not have time to leap aside, and the bear dashed him to the ground. He said that he could feel the hot breath of the animal as it stood over him. He played dead and the bear, who could not have been very hungry, had gone off into the woods.

Another night, Red Deer told the story of his adventure with a wild cat. He had gone hunting for rabbits and had managed to shoot one or two of them. As he went to pick up his second rabbit, a noise in a nearby tree caused him to look up. There, perched on a limb was a large cat, teeth bared, ready to jump on him. He had dropped his bow and arrows on the ground near the first rabbit, and he could not reach them in time to shoot the wild cat. The cat sprang from the tree and landed on Red Deer, knocking him to the ground. Red Deer grabbed the cat by the throat and tried to choke it. The cat clawed and bit at Red Deer and he was finding the struggle exhausting. Then, with a last desperate surge of strength, he was able to strangle the cat and it fell dead at his feet.

Finally, Silver Birch was well enough to return to his people. Red Deer insisted upon seeing that he return safely and went with him on the journey. On the way they encountered parties of both camps, and they had many narrow escapes before arriving safely at the village of the Haliquans. Red Deer left Silver Birch on the edge of the village clearing and saw him welcomed with great rejoicing by his people. Red Deer then made his way back to the village of the Chikepais and to Blue Bird.

A few days after Silver Birch's return, a delegation of the Haliquans presented themselves at the village of the Chikepais and asked for peace. Present in the delegation was Silver Birch. He explained to the Chikepais that he had been wounded and that two of their tribe had been very kind to him in sparing his life and bringing him back to health. Since the Chikepais were so kind even to their enemies, his people had seen that war brought only death and misery to both sides and that nothing was really accomplished by it. If such people as the Chikepais were so kind, then the Haliquans might well profit by their example and imitate them.

There was much rejoicing in the two villages because of the peace conference. None received more credit or greater praise than the two who had helped end the war, Red Deer and Blue Bird. After the peace conference, both villages celebrated the marriage of the couple.

Red Deer built a beautiful house for Blue Bird near the place where Silver Birch had been found. Together they lived out their lives in peace and joy, were blessed with many children and were honored by both villages. Years have passed since Blue Bird and Red Deer made the world a little better by loving so very much. Their memory will never pass because love never dies, but lives on—and on.

For The Children

Chats Out Of Church

FATHER RAY GRIBBIN

Hello Boys and Girls!

AROUND our way, when I was just about as little as you are, we had a club. We had meetings in an old chicken coop. There were secret signs and passwords, special rules, and all kinds of mysterious things. We were proud of our club.

We had a microscope, chemistry set, and tadpoles. We had science magazines and pictures of airplanes all over the clubhouse. But not many people knew about these things. Only the members could get into the club house, and none of us would tell anyone else about even the tiniest thing. We wanted our club to be something special. We wanted it to be like no other club in the whole world. We wanted to keep it all to ourselves.

Now the thing that reminds me of our club today is the fact that today is the feast of the Holy Family. And as I was thinking of the Holy Family I thought how different it was from many other things in the world, things like our club.

Our club was for ourselves, but the Holy Family is for everyone. We tried purposely to make our club different, and God planned purposely to make the Holy Family just like every other family in the world. We wanted no one to imitate our club, and Jesus, and Mary, and Joseph want everyone to imitate their family.

Jesus came into the world and lived in a family because He knew that almost everyone ever born lives in a family. He wanted to show children just what God wants a child to be like. He wanted to be copied, to be imitated. He was obedient so that all children would learn from Him to be obedient. He loved His parents so that all children would love theirs. He was kind to His playmates so that all children would be kind. He was helpful at home so that all children would know that a good child does what he or she can to keep the home clean and cheerful.

Even Mary and Joseph lived in the Holy Family for a reason. They wanted to show mothers and fathers how to live together without quarreling. They wanted to show them how to want to have children of their own and still obey God's laws. They wanted to show mothers and fathers what it means to love a child, and care for Him, and protect Him.

No, the Holy Family was never like our club. Neither Jesus, nor Mary, nor Joseph would ever be angry to find that someone else was trying to make a family just like theirs. In fact, they want every family to be a holy family. And in heaven, right now, they are doing all they can to make every family on earth holy.

God wants holy families all over the earth. That is why you and I ought to try as hard as we can to make our families like the family of Jesus. You can try to be and act like Him. Your mother can try to be and act like Mary, and your father like Joseph.

Do that, pray, and stay close to Jesus in Holy Communion and your family will be a holy family too.

St. Madeleine Sophie Barat

Prisilla Lansden, Clayton, Mo.

MADELEINE SOPHIE BARAT, called Sophie, was born in Joigny, Burgundy, France, in 1779. Her father was a vineyard keeper. Her family were neither rich nor poor. They were simple peasants. When she was born the French Revolution was under way. There was much persecution in the Church. Her brother, Louis, began to take interest in his little sister. God whispered to him that Sophie was destined for great things. He began to teach her about many things. She began to enjoy her lessons, and became very brilliant.

Louis became a priest but he was imprisoned for two years as many priests were. When he was free again he wanted Sophie to go to Paris with him. At first she refused. Louis came back for her and found her glad to come with him. He met Father Varin who one day met Sophie. He wanted someone to start an order of nuns to teach young girls since the Jesuits conducted schools for boys only. Here at last was what he wanted. Sophie at first said she had no money. The good priest told her God would provide. She replied she would start the order of the Society of the Sacred Heart. She founded convents all over the world. She died on Ascension Thursday, May 25, 1865.

In later years she was canonized. She is now known as St. Madeleine Sophie Barat, foundress of the Society of the Sacred Heart whose schools for girls are all over the world.

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Home and Family Page

Christmas Cycle's Last Feast

The Holy Family's . . . And Yours

M. D. AMATOR

THE last feast falling within the Christmas cycle of the Church is that of the Holy Family. Nothing could be more natural than that meditation on the Christ-Child should terminate with a glimpse into the hallowed home life of the Divine Child with His Mother and foster-father. Hence the Church places this feast on the Sunday within the octave of the Epiphany.

The constantly recurring prayer of the Church in the liturgy of the Mass of this day is the petition for a holy and happy family life. The Introit bids the father and mother rejoice, the Collect begs that by the assistance of Mary and Joseph, "we may be instructed by the example of the Holy Family" in order to become "partakers of their eternal happiness" in heaven. In the Epistle, St. Paul exhorts the entire family to "charity, which is the bond of perfection."

The Gospel gives the keynote of filial obedience to the children, when it tells how the Child Jesus went with Mary and Joseph to Nazareth, and "was subject to them." The Offertory reminds parents how Mary and Joseph presented Jesus in the Temple of Jerusalem to the Lord, while the Secret begs for peace and grace in our families. Finally the Postcommunion sums it all up in a prayer that "we may be found worthy to be received by Thee into Thy eternal dwelling," the final goal and purpose of every family here on earth.

Emphasis On Spiritual

That the readers of Home and Family Page take seriously their religious obligations was evidenced on the returns of the poll on reader opinion and suggestions, inserted on this page a few months ago. In every case there was emphasis on the spiritual side of family life. It is what readers expect of their weekly religious paper.

It is indeed gratifying to know that there are so many really good Christian families in our country, families who are earnestly striving to follow the example of the Holy Family.

The idea of "Christian family living" seemed to penetrate all the replies, expressed variously, as "to help me to know how to lead my family to Christ," "application of Christian principles to family living," "articles that will help me to have a Christ-like home," "how to live a Godly life," "everyday religion in the home," "personal sanctity," "how to make a happy marriage," "spiritual help and guidance for my children," "helping me to lead the children to Mary and Jesus," "how to make and preserve a Catholic family," "helping to direct our lives to God," "how to achieve sanctity in ordinary living," and so forth.

Repeatedly were there requests for more about the saints, the liturgy, and specific topics, such as the Mass, Holy Communion, the Blessed Virgin, meditation, overcoming faults, the rosary, the poor souls, the scapular, the Christophers, shrines, Catholic action, vocations, etc.

Not infrequently did lengthy letters accompany the clipping. These expressed not only approval of the varied subjects that have appeared, but also the hope that they would continue in the same vein. Said one gentleman, "it is not only inspiring, but encouraging and strengthening," in reference to stories of the saints, as he requested one such each week.

With a promise of more details on the survey some other week, the writer here expresses sincere gratitude and thanks to all who responded. Naturally individual replies to all the letters are impossible. Hence, this method of a "thank you" with a promise of remembrance in prayer for all who so generously cooperated in this venture. We hope in future articles to give you just as much as possible of the fine spiritual diet you have asked in its many forms, and beg your prayers for this purpose.

Since so many requested stories of families, as given in the "Inside Views" several times, we hope to continue this also from time to time. The fact that so many families right now, 1953, are struggling earnestly and sincerely to follow the example of the Holy Family at Nazareth is encouragement to those who think it impossible in this modern day and age.

Though much changes from one century to another in the culture of the various civilizations, the principles of God's law and the moral order remain the same. Human nature remains essentially the same; God remains the same. His grace is there, waiting to help every family in every circumstance—just for the asking. Thus Christian families today can and should be the homes of holiness, leading all to sanctity. Study of the model family, the Holy Family of Nazareth, will prove an inspiration to all.

Christ And Delinquents

They Need Higher Motives To Be Good

JOHN P. BEALL, S.J.

WHEN confronted by juvenile crime, police are utterly baffled by the fact that even children of well-to-do parents lack the most fundamental notions of morality. There must be something missing in their young lives, the police say, for these children have everything they want, and the usual incitements to crime seem to be absent. They have comfortable homes to live in, companions, and spending money, things which should deter them from crime rather than encourage them to become law-breakers.

On the surface these youngsters have everything they want, but to the trained eye there really is something missing. There is a void which cannot be filled by money, good homes, and companions. They do not have the motivation which will give them reasons to be good. For motivation acts in two ways: it both deters them from crime and gives them some incentive for being good. When motivation is lacking, they have nothing to steady them when temptation comes. The chance of excitement and "big" money seems so enticing that the poor youngster falls and finds that he is a law-breaker.

Picture yourself as a boy of 14 who knows neither how to be good nor why to be good. You see a chance of excitement and glamor by stealing from a store. There are no police around. What would you do? Without some strong motivation to keep you from stealing, you would follow the line of least resistance.

Denied Mother's Love

Since these youngsters find their lives void of motivation which will steady them when confronted with the prospect of crime, the necessary motivation will have to fill up that weakness in their lives. The solution can be more easily seen by an example than by any long explanation.

Joe was a boy of 12 who had been committed to a detention home for petty larceny. While visiting this institution, I heard from guards that Joe had been causing trouble. He would not fall in line with the others, and, when told to do something, would give a saucy answer. The school psychiatrists had tried to analyze Joe's difficulty, but for some reason or other had failed to give an adequate solution.

The superintendent asked me to talk to Joe. Almost immediately Joe and I became fast friends, for this boy who had been causing such trouble and had put on such a bold front ran to me and in tears cried, "O, Father! My mother doesn't love me. She doesn't love me."

I saw in this tearful outburst the real cause of Joe's belligerency. Joe was a boy who had been denied the much coveted love of his mother. Without a mother's love, life was empty and barren. He found himself in a completely strange atmosphere alone, friendless, and afraid. Looking around for something to grasp, Joe sensed a belligerent attitude as a possible way out of his difficulty.

I talked to Joe for some time, trying to tell him that there was some one who really cared for him. I told him of the love Christ and His Blessed Mother had for him, a love which was far greater than any his mother could possible give him. For the first time during our talk, Joe smiled. He seemed to be thinking over what I had just told him.

During another visit to the same detention home, I inquired about Joe's progress and, much to my consolation, I found that he had changed for the better. He had turned from a belligerent, self-willed boy to one who was willing to lend a helping hand. Joe began to mix with the others and became a real friend to them. His whole outlook on life had changed; he found in life many good things. He began to find joy in recreation, in running around with the other boys. He even found how pleasant it was to help others.

Need Higher Motive

Joe's case is rather unusual, but it shows very clearly what is lacking in the lives of many of our juvenile delinquents. Some of them have the love of parents, and this love goes a long way toward preventing juvenile crime because of the shame it might bring upon the much-loved parent. But, even in time of temptation, youngsters, inconsiderate as they are, can forget their parents and actually fall. In moments like these higher motives must fill in. Christ, who is concerned about them, is actually on the scene and watching their every move. The ever-vigilant, loving Christ is watching them, is actually with them. Christ must be the one Who fills their lives. The fear of hurting a much beloved Friend must be the final motive which deters them from crime.

If young delinquents are to be helped, Christ must be brought back into education. Religion must not be a Sunday only affair, but must enter into everything the youngsters do. Psychiatry and sociology can do a great deal but can only go so far and then must withdraw for a higher power to take over. Joe's case is ample proof of this, for, when psychiatry failed to help him adequately, religion came and gave him some simple truths which every boy should know. These truths changed Joe's dreary life to one of brightness.

There are other Joes who are much the same as the Joe I met. They really do lack motives for being good. People say that laws and policemen should be ample moti-

Continued on page 15

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CHARLIE CALLAHAN'S

Sportscasting

THE biggest sports controversy of the now-ended calendar year of 1952, it seemed to me, concerned the shift. Or at least the shift as used by the Notre Dame football team against certain opponents.

And when you have a controversy in the sports world, then it follows that the deacons of the press box can always be depended for plenty of comments in their respective sports columns.

With a few exceptions on the west coast, it didn't seem to me that very many of the typewriter brigade were against the idea of Coach Frank Leahy's Irish shifting out of the tight box-formation into the Notre-Dame box. All of which brings me to ask the very simple question that if the Notre Dame football team has not the right to shift into the Notre Dame box (which is very much like the single wing formation, in case you didn't know), then who has? And that goes whether you be inside the 10-yard line or the 50-yard line.

As for Southern California writers being against it, there is the fact that USC coach was caught in a quote right after the game that "it was against the spirit of the rules."

But let us pick up some remarks here and there. . .

Dan Parker, New York Mirror . . . "It is good that Frank Leahy didn't invent the T-formation. If he had, other coaches would have outlawed it by now."

Dick Hyland, Los Angeles Times . . . "There is no need to poll 1600 coaches to find out if the shift is legal. It is legal if Notre Dame uses that manuever also in midfield."

Arthur Daley, New York Times . . . "The battle between the coaches and the rules committee is endless. Loopholes in the code will be exploited as fast as they be found. It's up to the football fathers to keep plugging them."

Chet Smith, Pittsburgh Press . . . "It must be remembered that no shift is a violation of the rule as long as the shifting team comes to a full second stop and is still in a legal formation. The Notre Dames were in the clear in this respect. Their backs merely hopped from the conventional T into a box, with the quarterback moving into the blocking position. It is significant that the line didn't move. Shifting linemen are a far better lure to draw opponents offsides than shifting backs. That should not be overlooked in this instance."

George Davis, Los Angeles Herald and Express . . . "It is my humble opinion that the shift was used for the purpose of drawing Southern California offside. This, however, is no excuse for the Trojans not being prepared. They were forewarned and had practiced against this shift—which Leahy had used within scoring territory previously . . . Meantime, I want to go on record as saying that from my vantage point in the Notre Dame press box, Notre Dame clearly was the better team against Southern California, deserved its victory and would have won even without employing the 'sucker shift.'"

Harold Kaese, Boston Globe . . . "It was beautifully timed. Oklahoma linemen were shamboozled. When the shift started, they piled over the line into their opponents. For three quarters, the ball had been snapped when Notre Dame backs moved. This time it wasn't snapped. Technically offside, Oklahoma was penalized five yards . . . The offside shift is not new. Coach Dick Harlow's Harvard teams used it with considerable success against trustful opponents who could not conceive of needing to check their pocketbooks in the stadium. Villanova also film-flammed Boston College with it a couple of weeks ago. Nor is there anything illegal about the shift. A balk is legal in football if the offensive team comes to a full stop for at least one second."

Perhaps some of you readers saw Frank Leahy's comments on the shift as written in his own syndicated column. However, since only a limited number of papers carry this column, which is put out by the McNaught syndicate, I'm going to repeat a part of it.

So the rest of the way, you have Leahy speaking . .

"This column is not being written with any intentions of an apology because we do not feel that an apology is due anyone. The purpose of this article is to speak a few of our own words in what has developed into quite a controversial subject. This subject is, of course, the shift which was used by Notre Dame in several of our games this fall. First of all, the shift is not against any rule of football. And, we object just as strenuously to the statement that it is unethical.

"On Oct. 11, Notre Dame was defeated by an underdog Pittsburgh team. Pittsburgh used the identical shift against us and on three occasions we were penalized five yards for being offside. Not one word was uttered from this end, and none ever will be because there was nothing wrong with it, and I felt it was very sound football . . .

"If this play were illegal or unethical, I feel we have a very good case as Notre Dame was penalized three times against Pittsburgh and on five occasions against Iowa when these two teams used the same shift. Notre Dame's combined opponents, Purdue, Oklahoma and Southern Cal were penalized but a total of 20 yards for the same infringement. . .

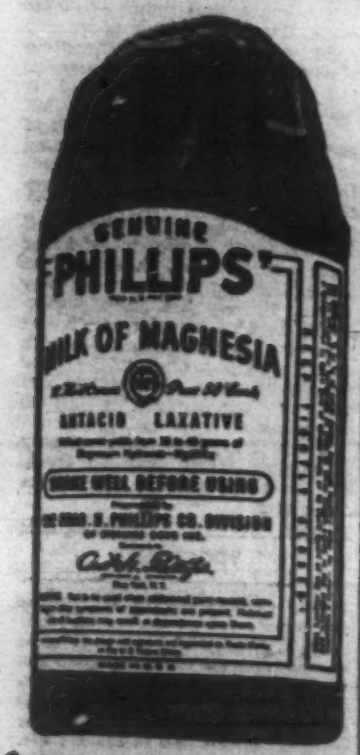
"The shift has long been a part of our offensive repertoire. True, we have not used it much since putting in the T-formation, but it has been in our offensive pattern and we used it more in 1951 than in 1952. . .

"We have found very definitely, and our movies substantiate the fact, that when our team is operating from the T-formation and gets close to the enemy goal line the defensive linemen begin to anticipate the number on which the ball is snapped. When these defensive men guess right, and it happens many times as there are relatively few numbers on which the ball can be snapped, they burst into the offensive backfield before the ball can be handed off by the quarterback and fumbles or loss of yardage results . . . Thus the primary reason for our shift.

"The secondary reason for using the shift was that we do have a full series of plays from the Notre Dame box and it is the only series in our offensive plan in which we have "two-on-one" blocking which naturally gives us more power when we are near the enemy goal line. . .

Now here is the key point, I believe, to the whole problem. We put in a plan which from two very important offensive phases was extremely sound and sensible football. Because a third result was achieved on but four occasions during the whole season, should we discard the plan? We didn't ask Pittsburgh and Iowa to discard their shift because our team was penalized a total of 40 yards for being offside when they shifted. Nor do we feel that people are being fair when they ask us to discard our shift because three different teams were penalized a total of 20 yards for being offside when we called the shift. . ."

"We believe it to be completely legal, and what to us is every bit as important, completely ethical."



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Gospel Story

A 'Holy Family' Family

ALBERTA SCHUMACHER

MARY fashioned the garments that she and Jesus and Joseph wore. The mother of today may buy many of the material garments for her family from the department store, but there is one garment into which she must put heart and soul and time, not to mention every skill and virtue she possesses. That garment is the garment of grace necessary for a soul's admittance to Heaven.

Fortunately we know a mother who carefully tends the garment of grace for her large family, and who is good story copy besides, furnishing us with many a joyous laugh with her homespun wisdom. We could write a book about this family modeled after the Holy Family, but for this week we shall concentrate on just one phase of family life within the walls of the rambling old country house surrounded by acreage, cows, goats, pigs, and other incidentals with one supreme boundary—the sky. This week we shall tell you about The Shroud.

Our good Irish mother originated the idea of The Shroud, and we write it with capital letters because it is of capital importance. There are teen-age daughters in this household, and they vary in appearance from many girls today not only because they are perhaps prettier than most, but because their blue jeans are bought sufficiently large for decorum; their evening dresses have straps and decoratively concealing stoles; and their summer play-clothes reflect the worship of God instead of a complete abandonment to the sun god. The mother instilled modesty into her children because it is the guardian virtue and the continuation of the Holy Family pattern.

Here is what the Irish tongue of the maternal parent tells her daughters: "No, we can't be buying a shroud for an evening dress for you." (This, on a shopping trip downtown.)

"A shroud, mother?"

"Sure, a shroud, daughter. I know, shrouds usually are open down the back because the dead body lies on its back, but don't be letting the fact that this one opens most of the way down the front be fooling you. This is a shroud for a dead soul!"

The dress in question was one of the so-called television-neckline models. The teen-age daughter was caught between the serious undertone in her mother's voice and a case of badly-suppressed giggles because of her mother's droll way of "putting things." The moment passed without tension. A decent dress with modish (and modest) lines was chosen without any sulking or bad feeling.

"It's a 'Mary dress,' daughter," the mother said proudly.

Now and then the question of "keeping up with the Joneses" comes up with the younger members of the household. "But so-and-so's house looks nicer than ours. Why can't we have new slip covers this week before that new boy comes. . ."

"Shrouds! Shrouds!" her mother explains. The same explanation suffices when unnecessary new clothing is asked for and cannot be afforded. "All the fancy drapings are shrouds if they make you lose your honesty. You do lose your honesty, child, when you spend on unnecessary things more than your income. Someone will be cheated, and you will be the cheat. Whether you cut down on your church collection and cheat God or cause your creditor to waste a lot of postage on bills, you are harming your soul."

Sometimes when the family gets too intense about any external thing, the mother calls it a "shroud," "a shroud because too much concentration on the outside covers some kind of death inside. Sure now, darlin', and what are you hiding? You can go see Father Matthew for free and come away with a brand new robe of grace for your soul. . ."

Yes, this mother carefully tends the garment of grace for all the members of her household. She keeps the Holy Family ever before them as their model. Her children have not been reared on "sugary" fantasies, but on the realities of life and death. There is no melancholy when she speaks of The Shroud, but rather, her native Irish wit seeping into her most serious discussions.

She is not afraid, as so many mothers are today, that if she does not grant her young ones' every whim and fancy they will cease to love her. She is willing to give up everything in order to preserve the garment of grace for each of her loved ones. Because she is willing to give up everything, God rewards her a hundred-fold. Her children love her and respect her. It would be good if those mothers who have allowed the parent-child position to be reversed in their homes would take example from her firmness. Children who serve and obey also love. Children who become small tyrants love, too, for a while—themselves—but you can be sure that as they grow up rejected by society which frowns on undisciplined behavior, they will come to hate even themselves. There are many who even say, "It's my parents' fault for not training me better." Be a Holy Family family . . . we are sure you know what we mean!

The teacher was explaining that quite a number of plants and flowers have the prefix "dog."

"For instance, there is the dogwood tree, and the dog-rose and the dog-violet," she said. "Can anyone name another?"

After a brief pause, the face of one boy lit up.

"I know one!" he cried out. "Collie-flowers!"—T. James Mack.

Answers To Brother Michael's Quiz

Questions on page 7

1. The chief teaching of the Catholic Church about Jesus Christ is that He is God made Man.

2. Jesus Christ is God, because He is the only Son of God, having the same Divine nature as His Father.

3. Jesus Christ is man, because He is the Son of the Blessed Virgin Mary and has a body and soul like ours.

4. The Son of God was conceived and made man by the power of the Holy Ghost in the womb of the Blessed Virgin Mary.

5. Jesus Christ had no human father, but Saint Joseph was the spouse of the Blessed Virgin Mary and the guardian, or foster father, of Christ.

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Man's Hope Of Salvation

Lies In God, Not Production

IN his annual Christmas Message Pope Pius XII delivered another in a series of masterful addresses. The message dealt with both spiritual and material problems of man and declared that humanity's hope for salvation from the ills that plague the world lies in God and "cannot come from production and organization alone."

Because of the importance of the Holy Father's Message we shall publish it in serial form. In that way it will make for easier reading and we suggest that it be clipped and saved so that readers will have the full text available. It makes excellent material for discussion club use.

THE Christian Christmas is the sure hope of salvation: "Lift up your heads, for your salvation is near." (Luke 21, 28).

This happy prophecy, spoken by the Divine Master in reference to the Last Day, when as Sovereign Judge He will come again with humanity, is recalled and addressed to the faithful by the Christmas liturgy as an invitation to cast off every shadow of anguish from their countenance, and welcome into their hearts the great hope of salvation, which, renewed every Christmas, shines forth from the humble cradle of Bethlehem, the revelation of kindness and mercy of the Most High God. (CF. TIT. 3,4)

We intend to make Our own today this invitation to lift up your gaze to the sun of hope, as a father's greeting and wish to you all, beloved sons, and daughters. May the sweet mystery of the Christian Christmas draw you to complete that which the Heavenly Child initiated at His birth. May the mystic splendor of the Holy Night be reflected in your souls, foretelling certain hope and well-founded comfort, for which your souls are more than ever anxious and which, like the precious stones of heaven, will be sought in vain on the arid earth.

THE MOURNFUL CHORUS OF THE POOR AND OPPRESSED

But Our wish and greeting is addressed before all others to the poor, to the oppressed, to those who for whatever reason sigh in affliction, and whose life depends, as it were, on the breath of hope which can be infused into them and the measure of help which can be procured for them.

They are so very, very many, these beloved children! The sorrowful chorus of prayers and pleas for help—far from decreasing as the lapse of many years since the world conflict gave good reason to hope for—continues to become at times more intense on account of many and pressing wants. It rises toward Us, it may be said, from every part of the world, and rends Our soul for all the distress and tears it reveals.

Sad experience has by now taught Us that even when the news arrives of an improvement in the general conditions of a particular country, We must nexertheless be prepared for the announcement of perhaps new calamities in another, with new miseries and wants. The ceaseless pains of so many children may indeed weigh heavily in Our heart, but the word of Our Divine Master: "Do not let your heart be troubled or be afraid . . . I go away and I am coming to you" (John 14, 27-28) is a powerful spur to Us to use every means in Our power to bring comfort and relief.

It is true that We are not alone in this desire to care for and to help. Innumerable are the proposals and projects formulated by public and private agencies which aim at preventing and remedying misery. Many of them, indeed, which are presented to Us by individuals and groups, indicate surely the good will of their authors, but the unusually large number of them and their contradictory results show a state of general perplexity.

SALVATION CANNOT COME FROM PRODUCTION AND ORGANIZATION ALONE

One would say that humanity today, which has been able to build the marvelous complex machine of the world, subjugating to its service the tremendous forces of nature, now appears incapable of controlling these forces—as though the rudder has slipped from its hands—and so it is in peril of being overthrown and crushed by them.

Such inability to control should of itself suggest to men who are its victims not to expect salvation solely from the technicians' production and organization. The work of these can help, and notably, to solve grave and expensive problems which afflict the world, only if it is bound up with, and directed toward bettering and strengthening true human values, but in no case—oh, how We wish that all, both on this Continent and beyond the area, would realize it—will it avail to fashion a world without misery.

Meanwhile, in so urgent a problem as bringing help to souls in distress, humanity must raise its eyes to God, and learn always from His infinitely wise and efficacious action the way to help and redeem men from their ills. Now, here the mystery of the Nativity in particular casts a wonderful light. For in what else does the substance of this ineffable mystery consist but in the work undertaken by God and by Him gradually brought to its conclusion in aid of His creature, in order to lift him up again from the depths of the most grievous and general misery into which he had fallen? We mean the misery of sin and of separation from the supreme good.

TWO FUNDAMENTAL CONCEPTS OF GOD'S REDEMPTIVE WORK

Observe with humble and illuminating contemplation how God directs His work. Two fundamental concepts, one might say two laws, dictated by His infinite wisdom, rule and guide the execution of His plan of redemption, stamping it with an unmistakable character of harmony and efficacy, which are the mark of the Divine mode of operation.

Above all, far from disturbing the pre-existing order set by Him in creation, God maintains steadfast the full force of those general laws which govern the world, as well as man's nature, shaken though this is by the infirmities it has contracted. In this order, which was also established for the salvation of the creature, He deranges nothing. He withdraws nothing from it, but he inserts a new element destined to perfect and surpass it. This element is grace, by whose supernatural light the creature can know that order better, and by whose superhuman force he can better observe it.

In the second place, to render the general order efficacious in each particular case, each of which is different from all others, God establishes an immediate personal contact with man, effectuated in the mystery of incarnation. In this mystery, the second person of the Most Holy Trinity becomes man among men, thus bridging, as it were, the infinite distance which separates the helping majesty from the needy creature, and mutually harmonizing immutable efficacy of general law with the personal exigencies of each one.

Whoever contemplates this ineffable harmony of the Divine action, which involves the wisdom, omnipotence and love of God, cannot but exclaim with absolute confidence: "O rex gentium, qui facis utraque unum; venti et salva hominem—O king of nations, bond of union: come and save man." (Roman Breviary, antiphon for Nativity, 22 Dec.) He cannot but follow its example when there is a question of initiating in a human way activity to alleviate human misery.

TWO FALSE WAYS

Alas, it would seem, especially in the case of very widespread miseries, that mankind today is no longer capable of realizing this duality in unity, this necessary adaptation of the general order to concrete and quite diverse conditions not only of individuals but also of peoples who look for help.

They either attribute salvation to some order rigorously uniform and inflexible, embracing the whole world, to a system that ought to act with the certainty of a proven medicine, to a new social formula reduced to cold theoretic terms—or, on the other hand, rejecting such general prescriptions, they hope for salvation from the spontaneous forces of the natural instinct and, in the best hypothesis from sentimental impulses of individuals and peoples, without troubling whether the overthrow of the existing order follows as a consequence, even though it is quite clear that salvation cannot be born of chaos.

Both these ways are false, and so are far from reflecting the wisdom of God Who is the first and exemplary cause of the alleviation of misery. It is superstition to expect salvation from rigid formulas mathematically applied to the social order, for this attributes to them an almost prodigious power which they cannot have, while to place one's hopes exclusively in the creative forces of vital action of each individual is contrary to the designs of God Who is the Lord of order.

We wish to draw the attention of those who come forward as benefactors of mankind to both these aberrations, but particularly to the first: to the superstition which holds for certain that salvation must spring from the organization of men and things in a strict unity designed for the highest productive capacity.

They think that if they succeed in coordinating the energies of man and the resources of nature in a single organic structure for the highest possible production, by means of minutely designed and executed organization, then every kind of desirable benefit will spring forth: prosperity, security for the individual, peace.

Our Weekly Chat With You

Continued from page 1

and be able to explain them to inquirers.

Since more than one-half of the children in the United States are not receiving any religious instructions at all, your non-Catholic neighbors might be interested in these instructions for their little children as a mail correspondence course.

Sincerely Yours in Christ,
THE EDITORS

Don Camillo

Continued from page 14

Peppone who was standing just behind the man. "You've lost no time, have you, you Godless rascal, in making up to this Liberal priest-eater."

"What?" gasped Peppone, turning toward the little man. "Then you are a priest-eater?"

"But . . ." stammered the man.

"Hold your tongue," Don Camillo interrupted him. "You ought to be ashamed, you who demand a free church in a free state!"

The little man attempted to protest, but Peppone cut him short before he could utter a word. "Bravo!" he bawled. "Give me your hand! When a man is a priest-eater he is my friend, even if he is a Liberal reactionary!"

"Hurrah!" shouted Peppone's satellites.

"You are my guest!" said Peppone.

"Nothing of the kind," retorted Don Camillo. "This gentleman is my guest. I am not a boor who fires tomatoes at his adversaries!"

Peppone pushed himself menacingly in front of Don Camillo. "I have said that he is my guest," he repeated fiercely.

"And as I have said the same thing," replied Don Camillo, "it means that if you want to come to blows with me about it, I'll give you those due to your ruffian Dynamos!"

Peppone clenched his fists.

"Come away," said Brusco. "In another minute you'll be boxing with the priest in the public Square!"

The question was settled in favor of a meeting on neutral territory. All three of them went out into the country to luncheon with Gigiotto, a host completely indifferent to politics, and thus even the democratic encounter led to no results of any kind.

RIGHT or WRONG

Continued from page 2

Earlier, the three had been reported as having disappeared.

In addition to Archbishop Baziak at least 20 Cracow priests have been taken into custody within the past month. They were arrested in a series of raids that followed police action against the Chancellor of the Cracow Archdiocese and four of his staff members.

The Polish government has officially announced only the arrest of the five chancery staff members, accusing them of leading an espionage ring working for a foreign country. Also arrested were a number of Cracow police officers. Trybuna Ludu, official Polish Communist organ, charged that they had acted as agents of the Vatican.

The Cracow Archdiocese has had no Archbishop since the death last year of Adam Cardinal Sapieha. Archbishop Baziak, on whose arrest no details are available, has been serving only as administrator pending the appointment of an Archbishop by the Vatican.

In the Katowice diocese the three Bishops were removed following a violent Communist press campaign against them.

The Communist organs accused the prelates of working against the State by organizing a campaign to collect parents' signatures on a petition demanding that children be given religious instruction. They also were accused of urging Catholics not to vote in the recent national election. Voters in the election were given a single list of pro-Communist candidates.

Traitor Appointed

Immediately following the disappearance of the Bishops the Communist authorities announced that a "patriotic" priest, the Rev. Filip Bednorz, had been appointed Vicar Capitular of Katowice and had "taken over the diocese."

Such an appointment is canonically illegal since Bishop Herbert Bednorz is coadjutor with the right of succession. This means that he becomes Bishop of the diocese in the event of the death or incapacity of Bishop Adamski.

Father Filip Bednorz, the collaborationist priest, has been installed by the government as administrator of the diocese and took the oath of loyalty to the regime.

Meanwhile, it was reported that a number of priests in Kielce had been arrested for refusing to cooperate in an official drive to discourage the celebration of Christmas.

The government's campaign sought to substitute for Christmas a special observance of the "New Year Holidays."

Prior to the current wave of arrests, the Vatican Radio reported that 159 priests had been seized in various parts of Poland "with the aim of forcing them to cooperate with the Communist regime."

The Vatican station also reported that 59 seminaries in Poland had been closed down by the regime. Some 10,000 students for the priesthood were said to have been evicted from the seminaries which belonged to religious orders and the dioceses of Czestochowa, Warmia and Siedlce.

This Communist action was arranged in such secrecy, the Vatican Radio said, "that the population had no opportunity to show their reaction and protest."

The regime has not spared the Polish Primate, Archbishop Stefan Wyszynski of Warsaw, from its attacks. His recent elevation to Cardinal was denounced by the Polish press and radio as a reward for "his defense of the anti-Polish policy of the Vatican." As we write it is not known whether the regime will allow the Cardinal-elect to go to Rome to receive his Red Hat on Jan. 12.

Higher Motives

Continued from page 13

vation to deter these youngsters from crime. It is true that when the police are around youngsters are more likely to forget their criminal intentions. But what of those times when the police are not on the scene? Here a higher motive must take over and Christ must be made their final motive. An example will show what I mean.

During a recent visit to the detention home, I met some of Joe's companions. During our long, friendly chats I gave some of the boys Sacred Heart badges. One of the boys, when brought before the judge, was asked whether he intended to be good. "Sure," he said.

"Well," said the judge, "what assurance do I have that you will?"

The boy reached into his pocket and pulled out the Sacred Heart badge and said, "This is my proof. I've found a real friend in Him, and I wouldn't hurt Him again for the world. Here's some one Who really wants me to be good. With Him on my side I can't lose."

Bad Manners

Mention of race or color is considered bad manners in Brazil, and we have no idea that one race is more capable than others.—Dr. Thales de Azavedo.

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The Little World Of Don Camillo

For readers who may have missed previous chapters of "The Little World of Don Camillo," we would like to point out that each chapter of our story is a complete incident. The author would have all readers know that "the one who speaks in this story is not Christ but my Christ—that is, the voice of my conscience."

The Meeting

As soon as Peppone read a notice posted at the street corners announcing that a stranger from the city had been invited by the local section of the Liberal Party to hold a meeting in the Square, he leaped into the air.

"Here, in the red stronghold! Are we to tolerate such a provocation?" he bawled. "We'll see who commands here!"

Then he summoned his General Staff and the stupendous announcement was studied and analyzed. The proposal to set fire to the headquarters of the Liberal Party was rejected. That of forbidding the meeting met with the same fate.

"That's democracy for you!" said Peppone sententiously. "When an unknown scoundrel can speak in a public square!"

They decided to remain within the bounds of law and order: general mobilization of all members, organization of squads to supervise things generally and avoid any ambush. Occupation of strategic points and protection of their own headquarters. Pickets were to stand by to summon reinforcements from neighboring sectors

"The fact that they are holding a public meeting here shows that they are confident of overpowering us," said Peppone. "But they will not find us unprepared."

Scouts placed along the roads leading to the villages were to report any suspicious movement, and were already on duty from early that Saturday morning, but they failed to sight so much as a cat throughout the entire day. During the night Smilzo discovered a questionable character on a bike, but he proved to be only a normal drunk. The meeting was to take place Sunday afternoon, but up until three o'clock not a soul showed up.

"They will be coming on the three fifty-five train," said Peppone. And he placed a large contingent of his men in and around the railroad station. The train steamed in and the only person who got off was a thin little man carrying a small canvas suitcase.

"It's obvious that they got wind of something and didn't feel strong enough to meet the emergency," said Peppone.

At that moment the little man came up to him and taking off his hat politely asked if Peppone would be so kind as to direct him to the headquarters of the Liberal Party.

Peppone stared at him in amazement. "The headquarters of the Liberal Party?"

"Yes," explained the little man, "I am due to make a short speech in twenty minutes' time and I don't want to be late."

Everybody was looking at Peppone and Peppone scratched his head. "It is really rather difficult to explain, because the center of the village is a mile away."

The little man looked very unhappy. "Is it possible to find some means of transportation?"

"I have a truck outside," muttered Peppone, "if you want to come along."

The little man thanked him. Then, when they got outside and he saw the truck full of surly faces, red handkerchiefs and Communist badges, he looked at Peppone.

"I am their leader," said Peppone. "Get up in front with me."

Halfway to the village, Peppone stopped the engine and examined his passenger, who was a middle-aged gentleman, very thin and with clear-cut features. "So you are a Liberal?"

"I am," replied the gentleman.

"And you are not alarmed at finding yourself alone here among fifty Communists?"

"No," replied the man quietly. A threatening murmur came from the men in the lorry.

"What have you got in that suitcase?"

The man began to laugh and opened the case. "Pajamas, a pair of slippers and a toothbrush," he exclaimed.

Peppone pushed his hat onto the back of his head and slapped his thigh. "You must be nuts!" he bellowed. "Why aren't you afraid?"

"Simply because I am alone and there are fifty of you," the little man explained quietly.

"What the hell has that got to do with it?" howled Peppone. "Doesn't it strike you that I could pick you up with one hand and throw you into that ditch?"

"No, it doesn't strike me," replied the little man as quietly as before.

"Then you really must either be weak in the head, or irresponsible, or out to bait us."

The little man laughed again. "It's much simpler than that," he said. "I'm just an ordinary, decent man."

"Ah, no, my good sir!" exclaimed Peppone. "If you were an ordinary, decent man, you wouldn't be an enemy of the people! A slave of reaction! An instrument of capitalism!"

"I am nobody's enemy and nobody's slave. I am merely a man who thinks differently from you."

Peppone started the engine and the truck lurched forward. "I suppose you made your will before coming here?" he jeered as he jammed his foot on the accelerator.

"No," replied the little man unperturbed. "All I have is my work and if I should die, I couldn't leave it to anyone else."

Before entering the village, Peppone pulled up for a moment to speak to Smilzo, who was acting as orderly on his motor-bike. Then, by way of several side streets, they reached the headquarters of the Liberal Party. The doors and windows were closed.

"Nobody here," said Peppone gloomily.

"They must all be in the Square, of course. It is already late," retorted the little man.

"I suppose that's it," replied Peppone, winking at Brusco.

When they reached the Square, Peppone and his men got out of the truck, surrounded the little man and forced their way through the crowd to the platform. The little man climbed onto it and found himself face to face with two thousand men, all wearing the red handkerchief.

He turned to Peppone who had followed him on to the platform. "Excuse me," he inquired, "but have I by any chance come to the wrong meeting?"

"No," Peppone reassured him. "The fact is that there are only twenty-three Liberals in the whole district and they don't show up much in a crowd. To tell you the truth, if I had been in your place, it would never have entered my head to hold a meeting here."

"It seems obvious that the Liberals have more confidence in the democratic discipline of the Communists than you have," replied the little one.

Peppone looked disconcerted for a moment, then he went up to the microphone. "Comrades," he shouted. "I wish to introduce to you this gentleman who will make you a speech that will send you all off to join the Liberal Party."

A roar of laughter greeted this introduction and as soon as it died down the little man began speaking.

"I want to thank your leader for his courtesy," he said, "but it is my duty to explain to you that his statement does not express my wishes. Because if at the end of my speech you all went to join the Liberal Party, I would feel it incumbent upon me to go and join the Communist Party, and that would be against all my principles."

He was unable to continue, because at that moment a tomato whistled through the air and struck him in the face.

The crowd began jeering, and Peppone turned white. "Anyone who laughs is a swine!" he shouted into the microphone, and there was immediate silence.

The little man had not moved and was trying to clean his face with his hands. Peppone was a child of instinct and quite unconsciously was capable of magnificent impulses; he pulled his handkerchief from his pocket, then he put it back again and unknotted the vast red kerchief from his neck and offered it to the little man.

"I wore it in the mountains," he said. "Wipe your face."

"Bravo, Peppone!" thundered a voice from the first-floor window of a neighboring house.

"I don't need the approval of the clergy," replied Peppone arrogantly, while Don Camillo bit his tongue with fury at having let his feelings get the better of him.

Meanwhile, the little man had shaken his head, bowed and approached the microphone. "There is too much history attached to that handkerchief for me to soil it with the traces of a vulgar episode that belongs to the less heroic chronicles of our times," he said. "A handkerchief such as we use for a common cold suffices for such a purpose."

Peppone flushed scarlet and also bowed, and then a wave of emotion swept the crowd and there was vigorous applause while the hooligan who had thrown the tomato was kicked off the Square.

The little man resumed his speech calmly. He was quiet, without any trace of bitterness; smoothing off corners, avoiding contention. At the end he was applauded, and when he stepped down from the platform a way was cleared before him.

When he reached the far end of the Square and found himself beneath the portico of the Town Hall, he stood helplessly with his suitcase in his hand, not knowing where to go or what to do. At that moment Don Camillo hurried up to

Continued on page 15

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Two Dissenting Committee Members Claim . . .

Congressional Group Has No Right To Judge What's Filth, What Isn't

Washington —(NC)— Two Congressmen have implied that their fellow legislators just don't know what is obscene literature and what is "creative expression."

Two dissenting members of the House Select Committee on current pornographic materials have objected to the methods used by six other members of the committee in trying to determine how much filthy literature is flooding the Nations newsstands.

Books considered obscene by the committee were labeled "arbitrarily," the two Congressmen said in their minority report to Congress. "There is a distinction between what may be broadly classified as obscene and what falls within the realm of free thought and creative expression," Rep. Emanuel Celler of New York and Francis E. Walter of Pennsylvania said.

The Congressional Committee, the dissenters claimed, had no right to judge what is filth and what is good literature.

The Congressmen said, however, that they "heartily agree" with the committee's condemnation of obscene and pornographic materials in general.

Six other members of the committee in a report urging that publishers set up a system of self-regulation and that laws against indecent literature be tightened, revealed that they had judged the books by legal and religious standards of what is obscene and impure.

They maintained that obscenity is something which "the average person of even moderate education experiences no difficulty in recognizing."

The committee asserted that in order to determine how much indecent literature was available to the youth of the country, it was necessary to decide which books were indecent and obscene.

In its report to Congress the committee said that the increase in filthy books throughout America is "not only a national disgrace but a menace to our civic welfare as well." Study of books, magazines and "comic" books revealed that "pornography is big business," the report stated.

"Parents who would not tolerate salacious conversation in their homes apparently do not object to, or are unaware of, the presence of degrading types of books and magazines devoted to the same topics," the report stated.

Many pocket-size books, available on the Nation's newsstands, are "media for the dissemination of artful appeals to sensuality, immorality, filth, perversion and degeneracy," the committee concluded.

Censorship, the report maintained, is not the answer to the problem. The committee recommended:

1) Legislation to stop interstate traffic of obscene goods by private carrier—now permissible under law.

2) Tightening of postal laws which would enable the Post Office Department to impound the mail of companies peddling filthy literature pending court action. Such companies, the report stated, are now able to continuing selling their goods through the mail until court judgment finally forbids them to.

3) Regulation by the publishing industry to eliminate filthy books from their stock.

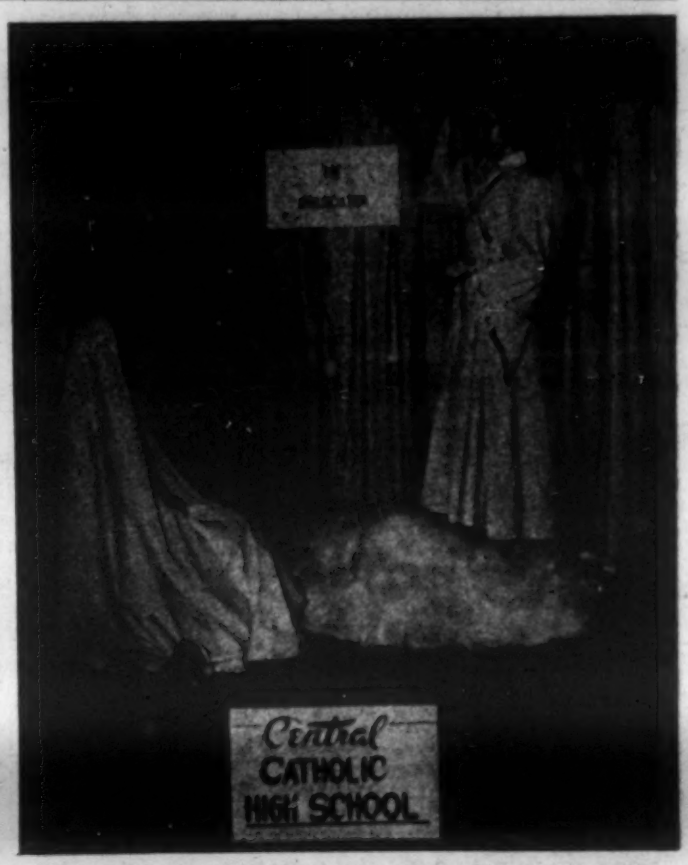
The report included evaluations of books examined by the committee. These included books, magazines and children's "comic" books labeled obscene.

Dissenting members said that evidence produced by the committee proved "nothing more" than that "many of our publications contain 'swear words,' language of the street and other profanities, that numerous episodes described in current publications deal with sex and sexual relations and that many of our authors today write intimately about the so-called facts of life." Though sections of such books may be obscene, the books may be good literature, they said.

The minority report ended with a quotation deploring "the putrid state" of the Nation's reading matter but insisting that such a condition is "an evil for which there is no remedy."

"Our liberty depends on the freedom of the press and that cannot be limited without being lost," the statement read.

The other six committee members made a distinction between "liberty" and "license" in the Constitutional guarantee of freedom of the press. Freedom of the press, they maintained, is not synonymous with license and obscenity.



SAY THE ROSARY FOR PEACE — The above tableau, depicting the First Joyful Mystery, "The Annunciation," should be a reminder to us of the pledge we made during Father Peyton's Rosary Crusade to say the Rosary daily for peace. The Tableaux, like four others for the rest of the Joyful Mysteries, were presented by various Catholic organizations at the recent Christ Child Festival in Fort Wayne.

Pope Pius Named Beneficiary Under Iowa Woman's Will

Mason City, Iowa —(NC)— His Holiness Pope Pius XII was named a beneficiary in the will of Josie O'Grady which was filed for probate here.

Miss O'Grady's estate is valued at $20,000. She directed that $500 be given to the Tabernacle Society of St. Joseph's Church here and that $500 be set aside for Masses. She provided that her home and its furnishings be sold and the proceeds be used for the education of candidates for the priesthood. She also directed that farm property she owned in Cerro Gordo County be sold and the proceeds be given to the Oblate Fathers of Belleville, Ill. Miss O'Grady also provided a $2,000 bequest for her sister.

SIX-FOOT HIGH MONSTRANCE — This gigantic monstrance, six feet tall, is used for Perpetual Adoration in the Church of St. Jean Baptiste, Manhattan, N.Y. It stands on a specially constructed throne over the altar, 25 feet above the floor level. A niche inside the large monstrance holds the ordinary monstrance (2 feet high) used for Benediction. The Host, larger than those generally used, measures 4½ inches. The Blessed Sacrament Fathers conduct the church. Photo courtesy of **The Sentinel Press.** (NC photos)

Requiescant

HENRY B. MONNING

Fort Wayne — Henry B. Monning, 92, a Fort Wayne city clerk from 1896 to 1904, died last Friday at his home. Monning was a native of Fort Wayne and retired from the Barber Asphalt Co., after 25 years as district manager.

He was a member of St. Patrick's Church, its Holy Name Society and a member of the Elks Lodge for 25 years. Survivors include the widow, two daughters, a sister and five grandchildren.

MRS. FRANCES LANTERNIER

Fort Wayne — Mrs. Frances Lanternier, wife of Clem J. Lanternier, a former Fort Wayne florist, died last week at her winter home at Fort Lauderdale, Fla. Mrs. Lanternier worked at Lanternier Florists for 37 years.

A member of the Cathedral of the Immaculate Conception and St. Jude's Catholic Church, she was a member of both churches' Rosary Societies. Surviving are the husband, a brother, and a number of nieces and nephews.

MRS. JENNIE DENZEL

Fort Wayne — Mrs. Jennie Denzel, 84, died last week at the Methodist Hospital after a six days' illness. Born at New Haven she lived in Fort Wayne most of her life.

Mrs. Denzel was a charter member of St. Mary's Catholic Church, its Rosary Society and the Daughters of Isabella. Her husband, John, died in 1947. Survivors include two daughters, a son, a brother, a sister, 10 grandchildren and 15 great-grandchildren.

MRS. LOUISE M. KLUG

Fort Wayne — Mrs. Louise M. Klug, 67, died last week at her home. Born in Geneva, Ind., she lived here for 45 years until she moved two months ago. She is the wife of Joseph L. Klug, proprietor of the Joseph L. Klug & Sons Shoe Store.

Mrs. Klug was a member of the Precious Blood Church, the Rosary Society of St. Mary's Church and the Daughters of Isabella. Surviving are her husband, a son, former Police Traffic Captain Gregor Klug, five daughters, a sister, two half-brothers, and a half-sister.

Mrs. Cornelius Sullivan, 68, St. Hyacinth, Fort Wayne.

Michael Thomas Cashman, infant son of Mr. and Mrs. Gerald Cashman, Precious Blood, Fort Wayne.

Mrs. Mary McLaughlin, Sacred Heart, Whiting.

William Doody, Sr., Sacred Heart, Whiting.

Anthony Deluca, 58, St. Mary, Huntington.

Annual Allied Holy Name Rally Held In Whiting

Whiting — The annual Allied Holy Name Communion and Breakfast rally of Catholic men of Whiting-Robertsdale met in Sacred Heart Church, here.

John DuFon inducted the new officers of the District Parish Holy Name Units.

Attorney Walter Kekich, a graduate of Notre Dame and now assistant Deputy Prosecutor for Lake County, delivered a talk on crime conditions in Lake County.

Joins Police Force

Fort Wayne — James J. Kocks has been appointed to the Fort Wayne Police Department. Kocks attended St. Patrick's School and South Side high school. He served with the Navy Air Corps in World War II.

Czech Communists Take Christ Out Of Christmas

Vienna —(NC)— Czech Premier Antonin Zapotocky said in his Christmas message that the Christ Child in the traditional Christmas Crib is the symbol of "capitalist oppressors who . . . condemned workers to live in stables."

Owing to the liberation of Czechoslovakia by the communists, he said, the tattered Infant has now grown into prosperous and well-dressed "Old Man Frost."

In his radio talk, which the communist leader said was especially addressed to the Czech children and youth, Zapotocky said that "Christmas trees are still shining and gifts are being exchanged, but the Christmas crib — formerly a conventional attribute of Christmas — is disappearing."

"The little Jesus in the stable was the symbol of Christmas in former days," he said. "Why? He had to remind the working people that the proper place for poor people is in the stable. If the little Jesus was born and reared in the stable, why should you not live there? Why should not your children be born in a stable? This is how the rich and mighty talked to the poor . . .

"Times have changed. The little Jesus has grown up and is now Old Man Frost. He is no longer in tatters and naked, but well dressed with a fur hat and coat. Our workers are no longer naked and in rags. Old Man Frost comes to us from the East, and stars shine in his path, not only the only Star of Bethlehem, but many Red Stars on our mines, factories and building sites . . .

"Let us today promise our liberator, Stalin, and our President, Gottwald, that we all will do everything in our power in schools, workshops, and offices to master the tasks of the last year of Gottwald's Five Year Plan, so that Red Stars may shine over all factories, mines, State farms, in town and country by next Christmas, to indicate the implementation of all production plans."

Coming Events In Diocese

An Italian spaghetti dinner is on tap for the Holy Rosary sodality of Holy Rosary church, Gary Sunday, January 18 in the parish hall. Cost for adults is $1.25, youngsters, 75c, and everybody is welcome.

St. Mary's Home and School association, Michigan City will meet January 20.

A table decoration party, sponsored by the Rosary Society of Holy Trinity parish, Gary, will be held in the school on January 25. Theme of the annual affair will be "Flower Gardens."

A benefit games party will be held at Little Flower parish in Waynedale January 29.

The regular monthly Holy Hour in the Spiritual Crusade for Peace of the Gary Deanery Council of the National Council of Catholic Men, will be held at St. Luke's church, Gary, January 18, at 2:45 p.m.

St. Rose of Lima study club of St. Peter parish, Fort Wayne meets Friday, January 9 at 8 p.m. at the home of Mrs. John Beckman, 3207 S. Calhoun St.

The P.T.A. of St. Hedwig school, Gary plans a spaghetti supper January 18.

Knights of Columbus in Whiting announce their annual Family Communion on Sunday, January 25 in St. Mary church at the 8 o'clock Mass. Following the Mass, members and their families will gather in the council clubrooms for a breakfast and a brief program. The Whiting Knights also announce election of seven directors of the Columbian club on January 20.

The Cathedral Rosary Sodality of Fort Wayne will sponsor a rummage sale at 2028 South Hanna Street on January 9, 10, 11 and 12. Persons interested in donating clothing and furniture to the sale have been asked to take it to the Hanna Street address.

Heads H.N.S. Group

Fort Wayne — Elvis P. Smith has been elected president of the Holy Name Society of St. Joseph's Church. Other officers are John O'Connor, vice-president; Fred Derheimer, secretary, and Charles Lauer, treasurer.

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Notre Dame President Calls For More Football On TV

Notre Dame — The following statement on the televising of college football games was issued by the Rev. Theodore M. Hesburgh, C.S.C., president of the University of Notre Dame:

"The University of Notre Dame has been cited often during the past two years as opposing a large majority who favor restricted television of collegiate football. Our position of opposition is only as strong as the reasons that support it. We are, therefore, presenting a ten-point program which includes the reasoning behind our minority opposition, as well as our concern for the public interest involved.

Good Elements In U. S.

"1. We believe that both football and television can be good elements in American life. Youngsters watching football on television can learn a game available to them and good for them in a way that space ships, range riding, and criminal investigations will never be. Believing this, we are for more, rather than less, football on television.

"2. We believe that collegiate football has attained its present popularity and public support because the great mediums of communication, radio, newspapers, and magazines, have stimulated broad interest in the dramatic aspects of the game. Television can further this wide-spread public interest in collegiate football, and, what is more important, can promote greater public interest in the educational institutions of which the teams are but one dramatic aspect.

"3. We believe that the current plans of restrictive television have not been in the public interest. On the contrary, they have attempted to dictate what the public can and cannot see, with little regard for what the public would like to see.

One Normal Restriction

"4. We believe that there is one normal restriction that should operate in the selection of what games should be televised and how broadly they should be televised: namely, public interest in the game. If this rule were followed, and it is followed in everything else communicated by television, our basic principle would be honored. There would be more football on television, and, ultimately we believe, more interest and support for both the teams and the schools they represent.

"5. We believe that public interest generally follows the same pattern that obtains regarding other events on television. The public interest is local, regional, and national. If the four networks and local television stations would cooperate with obvious public interest as the season develops each Fall, it would be possible to have football telecasts of as many as fifty schools each Saturday, and hundreds each season. The game of the week might be telecasted nationally, many other games on a regional basis, and a larger number of smaller games could be covered by local stations. With the differential in time, there could be a double feature Eastern and Western game of the week, and many successive series of regional games across the nation. Many high schools and some small colleges might prefer to telecast locally on Friday night.

"6. We believe that this program would meet with wide approval from the now long-suffering public who have generously supported the present growth of football. More general coverage of football games on television might, in the beginning, affect the attendance at some times, although we believe that this loss will eventually be offset by television revenue and by new fans developed through television. For many people, television will never be a substitute for the color and good fellowship associated with a football weekend on a college campus.

Wonderful Opportunity

"7. We believe that this television coverage would give many colleges and universities a wonderful opportunity to present their educational programs to a wide audience of the people whose support they need. This factor alone would keep collegiate football in focus as merely a part of a much larger and much more significant overall educational endeavor.

"8. We believe that this plan allows for wider participation of the schools and the public in the benefits of both television and football. It is in keeping with the nature of football which dramatizes competition. This plan puts the emphasis on public interest, operating through the networks and local stations, as the selector of many programs each week, rather than allowing a small committee to decide during the Summer, before competition has begun, what few games the general public will be allowed to see all Fall.

"9. We believe that this plan places control where it belongs. We advocate the same control for television of football as is applied to all the musical, dramatic, educational, or religious programs currently presented on television. They are all controlled by public interest. Without it, they die. This is a natural, rather than an artificial, control. Nor is there any talk of the poorer programs being kept alive by subsidies from the better programs. Applied to football, we believe that there are enough good games throughout the nation to keep all four networks and hundreds of local stations busy on a local, regional, and national level each Saturday in the Fall. Some schools might appear on more than one Saturday, but so do other good programs. However, in the last analysis, hundreds of

Continued on page 8A

All-Catholic, All-American High School Grid Team Selected For Fourth Year

Chicago—(NC)—For the fourth successive year, an All-Catholic All-American High School Football team has been selected for **The New World**, Chicago archdiocese newspaper, by J. Emmet Frost.

Mr. Frost's love for football and his "semi-nomadic" way of life led him to his present hobby of making yearly selections of the top-rated Catholic high school football players for **The New World**. He explained that he was aided in his selections this year by scouting reports, coaches reports and by some 26 newspapers in all sections of the country.

Selected on his first team were: Joe Bosse, Central High School, Lawrence, Mass., and Bob Donahue, Stepinac High School, White Plains, N. Y., ends; Jack Kozlevchar, Benedictine High School, Cleveland, and Frank Stanitzek, Central Catholic High School, Grand Rapids, Mich., tackles; Ron Battreall, Cathedral High School, Indianapolis, Ind., and John Noon, Flaget High School, Louisville, Ky., guards; Larry Pasko, St. George's High School, Evanston, Ill., center, and Frank Pinn, Mount Carmel High School, Newton, Mass., Dale Hohl, Canisius High School, Buffalo, N. Y., and Bob Glascott, Roman Catholic High School, Philadelphia, backs.

Mr. Frost selected John Noon as his lineman of the year, Bob Glascott as his back of the year and Terry Brennan, former Notre Dame star, who guides the gridiron destinies of Mount Carmel High School, Chicago, as his coach of the year.

Just Hear The Echo Of Guns

School Children Aid Korean Needy

New York — (Special) — That school children throughout the United States have not forgotten their unfortunate little cousins in Korea is clearly indicated in the many letters and gifts received daily at the headquarters of War Relief Services—National Catholic Welfare Conference here.

A letter from Sister M. Agnetis, principal of Judge Memorial School, Salt Lake City, Utah, tells how all the classes decided to forego the customary exchanging of Christmas gifts and to use the fund, totalling $70, for purchase of food packages for homeless Korean families.

War Relief Agency has forwarded children's gifts to Korea as part of the National Council of Catholic Women's "Adopt-A-Family" fund through which program it is possible to supply a $5 food package to supplement the starvation diet of these destitute families.

Girls of the fourth grade at Mount St. Ursula's School, New York, sent a donation representing their sacrifices in an "Advent Fund for Our Lady," and foregoing of a Christmas party.

Good citizenship and Catholic civic clubs of parochial schools in Little Rock, Ark., Newark, N. J., Berlin, Wis. and Tacoma, Wash. conducted special Christmas collections to adopt a Korean family for Christmas. A parochial school class writes: "We have saved this money by not going to movies, buying comic books or candy."

The seventh grade at St. Mary's school, Amsterdam, N. Y., sending money for food for Korean refugees, wrote: "We know these people will not have as joyful a Christmas as we in the free land of America, but will just hear the echo of guns."

Kindergarten pupils joined work of feeding suffering Koreans at "Grasshopper Green" Kindergarten of Woburn, Mass. Children brought pennies to their teachers each day to help buy food for children in Korea. Also sacrificing their Christmas party, the seventh and eighth grades of St. Joseph's school of Hopkins, Minn. sent funds to adopt a Korean family apiece.

Children of St. Paul, Minn. collected money from their traditional Hallowe'en "Begging Period" this year to contribute to the N.C.C.W. "Adopt-A-Family" program. They did it, their letter reads, "for poor babies in Korea who haven't any milk to drink."

Many of the schools joined in a project as part of a program suggested by a recent issue of the **Young Catholic Messenger**.

Sister-Doctor who directs the Maryknoll Clinic for Korean civilians in Pusan said in a recent letter:

"Poorest of people are dying of starvation. Our patients resemble living skeletons. Starvation is a terrible thing and to see little babies gnawing their clothes because they are hungry is something one can never forget."

Funds given by children and by the N.C.C.W. affiliates are enabling the Maryknoll Sisters and Pusan Sodality Union to feed some tens of thousands of war homeless during these months of famine and bitter cold.

'Pee Wee' In Korea Among Those Who Want To Help NCCW With Its Adopt A War-Needy Family Plan

Washington —(NC)— He signed himself "Pee Wee." He said he wasn't a wealthy man, knows what it means to be hungry. He had read about the National Council of Catholic Women's program of "adopting" a family in Europe rendered needy by the wreckage of war and said he wanted to do something to help.

"Pee Wee's" letter was one of hundreds being received at NCCW headquarters here as the adopt-a-family program enters its third year. The program is a simple one: American Catholic families are called on to secure the name of a needy family from the N. C. C. W. and to aid them with parcels of food, medicines, clothing and other relief.

An avalanche of letters inquiring about the program began pouring into N. C. C. W. headquarters here following publication of an article titled "We Adopted A Family" which appeared in a recent issue of **The Catholic Digest** magazine and told of the working of the program. "Pee Wee's" letter was among them.

"Pee Wee" disclosed that he more formally is known as Airman First Class Charles N. Price and that he is stationed in Kimpo, Korea. He wrote:

"As I was lying in my bunk reading a **Catholic Digest**, I ran across the story 'We Adopted A Family.'

"I am here in Korea where I can see the horrors of war. As I am not a wealthy person and know the meaning of hunger, I would like to send a little something to someone. I do not have any one person in any one place so I will leave it up to you.

"There are three in my family, my wife, son and myself. My son is one and one-half years old. Please let me hear from you right away. Thank you. Pee Wee."

As it has done with the many other inquiries about the program, the N. C. C. W. complied with "Pee Wee's" request and let me hear from them "right away."

WILL GUIDE YOUTH GROUPS — Archbishop John J. Mitty of San Francisco, Episcopal Chairman of the N.C.W.C. Youth Department, has appointed three assistant Bishops to the department: Bishop Leo R. Smith (left), Auxiliary of Buffalo, as Episcopal Moderator of the National Federation of Diocesan Catholic Youth Councils; Bishop James A. McNulty (center), Auxiliary of Newark, Episcopal Moderator of the National Federation of Catholic College Students, and Bishop Maurice Schexnayder (right), Auxiliary of Lafayette, La., as Episcopal Moderator of the National Newman Club Federation. (NC photos)

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FORT WAYNE NURSES HOLD DANCE—Crowning of the Virgin was the highlight event of the recent formal dance sponsored by the Blessed Virgin Sodality of the St. Joseph's Hospital School of Nursing. The dance was held at the Nurses' Residence under the theme "Holy Daze." It was given in the interest of the Father Peyton Foundation. Helen Fries is shown placing the crown on the statue. She was assisted by Felicia Klipfel.

Three Assistant Bishops Appointed To NCWC Youth Department Posts

Washington — (NC) — Three assistant Bishops have been appointed to positions within the Youth Department, National Catholic Welfare Conference, by Archbishop John J. Mitty of San Francisco. Announcement of the appointments was made here by Msgr. Joseph E. Schieder, Youth Department director.

Auxiliary Bishop Leo R. Smith of Buffalo will be Episcopal Moderator of the National Federation of Diocesan Catholic Youth Councils and the Catholic Youth Organization Division of the Department.

The National Federation of Catholic College Students will have as its Episcopal Moderator Auxiliary Bishop James A. McNulty of Newark.

A former Newman Club Chaplain, Auxiliary Bishop Maurice Schexnayder of Lafayette, will succeed Bishop James E. Kearney of Rochester as Episcopal Moderator of the National Newman Club Federation.

Archbishop Mitty will continue as Episcopal chairman of the Youth Department and Bishop Richard O. Gerow of Natchez will remain as Assistant Episcopal Chairman, a position he has held since the founding of the Youth Department of N.C.W.C.

In announcing the appointments, Msgr. Schieder pointed out that all three of the Bishops named have "a rich background in the field of youth work."

The appointment of the three assistant Bishops was taken as an indication of the growth of the Youth Department and the importance placed upon Catholic youth work by the American Hierarchy at this time.

In their new positions, which became effective with the new year, the three Bishops will be assisted by Msgr. Schieder and the staff of the Youth Department in the Nation's Capital.

The Department has released the following summaries of the youth work of the Bishops appointed:

Bishop Smith was the first Diocesan Director of Catholic Youth in the Diocese of Buffalo. He was Assistant Chancellor to the late Bishop John A. Duffy of Buffalo, first Episcopal Chairman in the history of the Youth Department.

Bishop Smith began the work of the Catholic Youth Council in the diocese of Buffalo and watched it grow into one of the outstanding Diocesan Catholic Youth Councils of the United States. He is sympathetic to the problems of youth and understanding of the difficulties involved in the administration of a diocesan youth program.

Bishop James McNulty comes from one of the few archdioceses in the country having within its limits a Catholic university for boys run by the secular clergy, Seton Hall University at South Orange, New Jersey. Bishop McNulty has been closely identified with the growth of this university and vitally interested in the development of the National Federation of Catholic College students in all the colleges and universities in the archdiocese. His brother, Msgr. John L. McNulty, Ph.D., is at present the President of Seton Hall University.

Bishop McNulty in addition to his many duties as Auxiliary Bishop and Vicar General of the Archdiocese of Newark, is also Diocesan Youth Director. His keen interest in the welfare of college students and youth at large has been an inspiration to many.

Bishop Maurice Schexnayder was Chaplain of the Newman Club at the Louisiana State University from 1929 to 1946. He possesses a knowledge of Newman work that can only be gained from the practical experience involved in running a Club on the local college level.

While Chaplain at Louisiana State he did much to raise the position of the Newman Club to one of dignity and standing on the campus.

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New Course At Hospital Approved

Fort Wayne—St. Joseph's Hospital has been approved by governing medical groups for a complete medical specialty residence program.

Superintendent Sr. M. Augusta, P.H.J.C., said a full four-year program in pathology, or laboratory medicine has been approved for the hospital by the Council of Medical Education and Hospitals of the American Medical Association in co-operation with the American Board of Pathology.

Pathology, as a specialized practice, concerns itself with the examination and analysis of material given off by or removed from the human body (blood, tissue and the like.)

Under a program initiated at St. Joseph's in 1946, a physician has been able to study toward his specialty for only one year in anatomy and a year in hematology, chemistry, bacteriology and serology, and then would complete his work in another hospital, possibly in one of the larger cities of the Midwest.

Notre Dame Scholars Join Anniversary Group

Notre Dame—Two Notre Dame scholars have accepted membership on an American committee which has been formed to commemorate the seven hundredth anniversary of the founding of the College of the Sorbonne in Paris.

The Rev. Philip S. Moore, C.S.C., vice-president in charge of academic affairs at Notre Dame, will serve as chairman of the septicentennial committee. The Rev. Astrik L. Gabriel, director of the University's Mediaeval Institute, will participate in a symposium to be sponsored by the committee at the University of North Carolina in February.

C.Y.O. Talent Show

Fort Wayne—The C.Y.O. provided a talent show as entertainment for the meeting of the Catholic Business Women's Club Tuesday night at St. Paul's School Auditorium. Mrs. Irma Hirons and Mrs. Romona McCarthy served as co-chairmen of the program.

Public Schools Face 5 Billion Dollar Deficit, Survey Shows

Washington, D. C. —(NC)— A deficit of almost five billion dollars stands in the way of providing adequate public school facilities throughout the United States, and under current laws, States and communities cannot meet this deficit, a survey of the Nation's public school housing situation has revealed.

Thousands of local school districts will be unable to undertake urgently needed school construction without outside assistance, U. S. Office of Education spokesmen concluded after studying a 47-State school facilities survey, the most complete study of public school housing made to date under the Federal Security Agency.

The Education office appeared to be more than hinting at a need for Federal aid for school construction, and educators studying the report saw in it the possible basis for legislative proposals in the 83rd Congress.

Need Construction

A school construction program costing ten billion dollars is required to meet present needs, the Office of Education announced, and only 5.8 billion dollars of this could be provided by the States and local school districts under today's system of public school financing.

"Every parent and citizen should get a graphic picture of the school building shortage," Earl James McGrath, U. S. Commissioner of Education, said in announcing the survey's findings. "The nation is suffering and the individual child is suffering from inadequate public school education."

Mr. McGrath estimated that critical requirements for new public school classrooms approximates the total housing space in a city the size of Philadelphia. Construction of 325,000 needed classrooms, at an estimated cost of 10.7 billion dollars, would only meet public schools needs as of September, 1952. The estimate does not provide for increased enrollment next year and succeeding years, Commissioner McGrath said.

New Resources

"New and substantial resources," will have to be tapped if the deficit of 4.9 billion dollars is to be raised, the Commissioner said.

Noting that the inability of States to finance needed school construction varies, the report said: "There is a feeling on the part of many people that financing the construction of public elementary and secondary school facilities is, in part, a Federal responsibility, to be met through a program of grants-in-aid to the States for general school construction . . . This proposition . . . can be resolved only by the citizens of the United States through their elected representatives."

Priest Urges Spanish-Speaking Young Women Of Southwest To Consider Nursing As A Career

Corpus Christi, Tex.—(NC)—Too many of the Spanish-speaking youngsters in the southwest section of the nation content themselves after high school graduation with just making a living and "that's all," Father Erwin A. Juraschek declared in an address here.

The associate executive secretary to the Bishop's Committee for the Spanish Speaking addressed the first annual convention of the American Junior GI Forum of Texas. Bishop Mariano S. Garriga of Corpus Christi, gave the blessing at the convention banquet in the White Plaza Hotel and also addressed a session of the two-day meeting.

Father Juraschek, who is State Chairman of the GI Forum, directed his remarks mainly to young women and pointed out how they are needed in the vocational nursing training program in the southwest.

He said that too many young women after graduating from high school wind up as laundresses, clerks in department stores, waitresses and not much more. He said they could be doing something much better and pointed out the opportunities open as bilingual secretaries, bookkeepers, registered nurses, airline stewardesses, practical nurses and "the many advantages of going out for higher education—becoming teachers and so on."

Stressing the nursing shortage in Texas, Father Juraschek pointed out that 10 metropolitan counties out of the State's 254 counties have 60 per cent of the active registered nurses in Texas. He said that 24 counties have no nurses.

The average course of studies for a practical nurse is a year, Father Juraschek said, and there are 35 approved institutions for training in the state. He said that after finishing the year of study, only another six months is required to specialize in a particular field—surgery, obstetrics, pediatrics, psychiatric nursing, tuberculosis and communicable disease nursing and the like.

Father Juraschek called for a campaign to interest "our young people and some of their older sisters, aunts and cousins in practical nursing as a future career" and urged that local Forums sponsor a girl through practical nursing school.

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U.S. Mission Headquarters Reports . . .

Faith In China Is Still Strong Despite Persecution Of Reds

Maryknoll, N.Y. —(NC)— Communists in China are having difficulty stamping out religion despite the large scale expulsion of foreign missionaries during 1952, according to reports reaching Maryknoll mission headquarters here.

Statistics compiled at the headquarters disclosed that 1,046 Catholic foreign missioners were expelled by the Reds in 1952 from China. It seems likely, the headquarters said, that the remaining 787 Catholic foreign missionaries will be forced out of the country during 1953.

However, the reports indicated that there is a steady growth in religious zeal in the country and that more than 2,500 Chinese clergy are carrying on the work of religion inside China.

In districts where religious persecutions especially have been severe, according to advices, some 500 priests, working either under cover or in attire of the laity, have been keeping religion alive. The reports said that 2,000 Chinese priests are working openly at their posts.

From the reports, Maryknoll headquarters had learned that to date 115 Chinese priests either have been executed by the communists or have died in prison. The advices stated that more than 200 Chinese priests now are in jail.

Maryknoll headquarters said that during 1952 the communists singled out the Catholic Hierarchy for special attack. Since China was taken over by the Reds, two Archbishops and two Bishops have died at communist hands. One of the Bishops was the Most Rev. Francis X. Ford, Brooklyn-born Bishop of Kaying and a Maryknoller. At the present time, according to reports, 14 Bishops are in prison and three are under house arrest. Forty-three Bishops were expelled during 1952.

The reports stated that during the last year, 24 priests who occupied positions of responsibility in their dioceses were put to death by the communists.

On the basis of the reports, the Maryknoll headquarters assessed as the communists' greatest failure in the war on religion during 1952, the collapse of attempts to set up an "independent" church. The reports said that once the Catholic clergy and laity understood that the "independent" church meant schism, they carefully avoided it. In 77 Chinese dioceses, the reports said, there is not a single "independent" congregation. The headquarters said that the campaign to set up a national church met with such failure that the communist bureau of religious affairs is expected to let all further attempts die out in 1953.

The last year saw completion of the communist attack on external operations of the Church in China, Maryknoll headquarters said. During the year, reports said that three Catholic universities, 189 secondary schools and 2,011 elementary schools were taken over completely by the Reds. Hospitals, dispensaries and orphanages also have been confiscated, according to advices, but in some instances Catholic personnel was allowed to remain under communist direction.

Reports also stated that the 32 Catholic printing houses, with but one exception, have been taken over by the Reds for their own use.

The reports indicated that the communists will step up their campaign to force Christians to abandon their religion in 1953. The reports also said that Chinese Christians, living under fear of constant arrest, have prepared themselves for the worst.

Despite arrests and executions, the reports said that the faith among the laity is stronger today than when the persecutions began. The reports told of ingenious methods employed by the laity to visit imprisoned priests and those in hiding to receive the Sacraments; how priests are smuggled into villages for Sunday Masses, and how priests consecrate large numbers of Hosts, which are distributed among Catholics by members of the laity.

The reports said that Catholic officials expect the Church will outlast the persecutions in China and that preparations already are being made for the time when the Church can operate openly again in the country. It was reported that 600 Chinese seminarians are being trained in countries of the free world, preparing for the time when they can return to their homeland as priests.

Spanish Missionary

St. Augustine, Fla. —(NC)— Recalling the days of mission history when Spanish priests brought the Catholic Faith to Florida, ceremonies at the Mission of Nombre de Dios welcomed the Rev. Luis Altonaga Ibanez, Spanish missionary, to the Diocese of St. Augustine.

Several Cardinals

Continued from page 2A

ernments and the universal Church."

"I Grant You A Holiday!"

After accepting the degree and again bestowing his blessing on all who had crowded into old Washington Hall, the Cardinal who was destined to occupy the Chair of St. Peter made a gesture calculated to please every student who trod the Notre Dame campus in 1936. "And now if there is no objection on the part of your superiors," "the Cardinal said, "I grant you a holiday!"

Cardinal Gibbons of Baltimore, who received the Red Hat of the cardinalate in 1886, presided at one of the most memorable events in Notre Dame's history. On August 15, 1888, he celebrated a Solemn High Mass marking the consecration of Sacred Heart Church on the campus as well as the golden jubilee of the ordination of Father Edward F. Sorin, C.S.C., who had founded Notre Dame 46 years earlier.

From Foreign Lands

In recent years several cardinals from foreign lands have visited Notre Dame. Hungary's Cardinal Mindszenty, now languishing in a Communist prison, spent three days on the campus in late June, 1947.

Thomas Cardinal Tien of China, currently exiled from his native land by the Communists, addressed the student body in Sacred Heart Church in the Spring of 1946.

The late Cardinal von Preysing of Berlin, Carlos Carmelo Cardinal De Vasconcelos Motta, Archbishop of Sao Paulo, Brazil, and Eugene Cardinal Tisserant, secretary of the Sacred Congregation for the Oriental Church, all visited Notre Dame in 1947.

Australia's Norman Cardinal Gilroy, Archbishop of Sidney, conferred with University officials in 1947 and returned to the campus this past summer to receive an honorary degree.

N.D. President

Continued from page 7A

schools would meet the public through television, rather than the few that now do.

Un-American and Illegal

"10. We believe that any attempt to restrict and boycott what is successful in other television programs would be thought of as un-American and illegal. Any attempt to go further and to share the honest reward for any talent would be looked upon as socialistic, a removal of incentive to excellence and a premium placed on mediocrity. Any attempt of a small committee to legislate public interest would not be tolerated in any other form of television programming. We believe that all these conclusions are equally true of the televising of football. It is a strange commentary on those who direct athletics, one of whose main values is to teach honest competition, that they alone in the field of television have been afraid to meet competition and have attempted to restrain it through athletic boycott. Follow our path, they say, or you will have no one to play. Nor do we think that there is a valid argument for monopoly and boycott by saying that the majority of those who impose it are in favor of it.

"We are not denying that many honest efforts have been made to meet the problem of television and collegiate football. But, we do frankly oppose the philosophy underlying present restricted television plans. We believe that our ten-point program is a more progressive and positive approach to the problem, more in the public interest, better adapted to further the purposes of educational institutions, and, of course, clearly legal and American in facing competition with a will to win, despite the odds inherent in any competitive situation.

"These are the reasons for our opposition to the present restrictive television plans. We think they are good reasons to support, even in the face of opposition. We think they touch the heart of many truths that have made sports popular in America."

Air Of Expectancy

Continued from page 1A

Angeles, was scheduled to receive his "biglietto" at the North American College, together with Cardinal-designate Dalton.

Upon receiving the announcement the new Cardinals were to make a short address thanking the Pontiff for the honor and dispatch a gentleman-in-waiting to carry their personal visiting cards to the other new Cardinals.

After receiving their "bigliettos" the new Cardinals were not to appear at any public meeting until the Public Consistory on Thursday. On Wednesday they were to receive the Red Biretta, a three-ridged cap, in a private ceremony in the Sala del Trono (Throne Hall) of the Vatican palace with only themselves and the Pontiff present.

The Papal Nuncios to France, Italy, Portugal and Spain and the two new Spanish Cardinals were not scheduled to take part in this ceremony. They were to receive their Red Birettas from the respective heads of state.

Dear Mom and Dad:

1974 WILL BE HERE BEFORE YOU KNOW IT!

That's the year I hope to graduate from college, and believe *me*, I'm going to need good eyesight to help me "make my mark."

So won't you please take this message seriously? The fellow who's writing this advertisement thinks you should check up on our lighting right now and make sure none of us in this family is taking a chance on eyestrain caused by faulty lighting. He says, if we're in doubt about what it takes to be sure our lighting's safe, all we have to do is get the free booklet mentioned in the corner of this ad. Then see our lighting dealer . . . it's as easy as that. And by the way—that sounds like fun! How's about zipping me into my snow suit and letting me go, too?

FREE Get your copy of this scientifically prepared booklet, complete with illustrations. It clearly shows how to achieve safe, eyestrain-free lighting in every room of your home. Just ask for it at your Public Service Company office.

See Your Dealer

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